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THE GREAT NAME.

By Frederic C. Spurr, Birmingham, England.

"Thou shalt call His name *Jesus,* for He shall save His people from their sins." Matthew 1:21.

"The name which is above every name . . . the name of *Jesus.*" Phil. 2:9-10.

An old proverb says that "familiarity breeds contempt." That is not wholly true. Familiarity does not always breed contempt, but it often breeds heedlessness, which is quite another thing. Custom tends to staleness. The dwellers amongst the Alps do not always perceive in the glorious mountains around them the beauty and the majesty which the visitor is quick to discern. They are accustomed to it all, and the freshness and charm are lacking. And so it is with men. We may dwell with the great, and become so intimate with them that we take their greatness for granted and fail to appreciate the wonder of it. The villagers of Eversley did not know, until he had left them, what a genius they had in their rector, Charles Kingsley. It is good, therefore, for us to re-examine some of the things we think we know best, and see whether or not we really know them, or whether we may not have missed some beauty with which we ourselves should be beautified. In this spirit let us look again at the great Name which, in Christendom, is ever

upon the lips of the people—the name of Jesus. Why did He bear it? What does it mean?

The names bestowed by parents upon their children are often lightly given. They may be intended simply to preserve a family tradition, or to affix a social badge, or to satisfy a caprice. The deeper reasons for naming children are, often enough, unexplored. And loss ensues as the result. Many great names attached to persons remain for life nothing more than dead or frayed labels, with no relation whatever to the characters that bear them. Noble names are borne by ignoble people, and beautiful names by ugly characters. No more royal name exists for a woman than the name of Mary, yet an English queen will forever be known as "Bloody Mary." So can the noblest thing be degraded! The names of real power and meaning for the world are those which recall great character or supreme achievement: Homer, Shakespeare, Cromwell, Newton, Milton, Paul.

To which order does the name of *Jesus* belong?

"Jesus" was a common name among the Hebrews. Tens of thousands of Jewish boys bore it. It is the Greek form of the name *Joshua,* that rough and strong soldier who brought Israel into the Promised Land. He was a rude, brave, unpitying chief who swept all before him, filling the hearts of men with dread when his sword was unsheathed. Because of his exploits and his renown, men named their sons after him, as Englishmen use the name of Gordon, Americans the name of Washington and Arabs the name of Mohammed. In the New Testament itself half a dozen persons appear who are named Jesus. One was an ancestor of Christ (Luke 3:29, R. V.). One was a sorcerer at Cyprus (Acts 13:5). One was a Christian worker in Rome (Col. 4:10), and there are others. But the name of Jesus held more than that. It had a religious as well as a military significance. It was interwoven with the name of God, for "Joshua" signifies

"The Salvation of Jehovah." The military victories of the famous desert soldier were believed to be due to the direct help of the Eternal. Hence in the Old Testament we find the name borne by three people who retained its religious significance while, at the same time, discarding its military associations. These three men were Hosea and Isaiah, prophets, and Joshua the high priest of the restoration. (Zech. III.) These three names are different forms of the same word. As borne by them they spake of salvation, not by force or by the sword, but by the turning of the heart of man to God, whose love draws them to Himself. The great Evangelical prophets who bore in advance, and in Hebrew forms, the name of *Jesus,* were forerunners of the Christian Gospel.

It was this name, so charged with great history, that our Blessed Lord bore. There was nothing of caprice in His naming. It was struck deeply in the roots of Israel's life, and of itself witnessed to Israel's radical faith and hope.

He bore it, *but He transformed it,* and filled it with new and divine meaning. He eliminated from it every base element. No soldier He! No sorcerer He! No mere prophet He! No mere priest He! But the Son of God and the Son of Man; the deliverer and illuminator of the human race. From the moment that He bore it, all bearers of the name were eclipsed and sank into insignificance. The world has forgotten them. His name has risen to the pre-eminent place. It is the name above every name. And it remains alone in its solitary majesty. Guarded by no prohibitory statute, it is yet inviolate. Not so is it with other great names. The name of an English king may be borne by a pauper child. The names of Moses, Abraham and Isaac are borne by thousands of Jews. Every second child amongst the Arabs is called Mohammed. *Yet never is there a man in Christendom who would dream of naming his son after Jesus.*

[One meets it, of course, constantly in every Roman Catholic land.—Editor.]

Hands off here! The world would not tolerate the impiety. Yet the name that none dare carry is lisped with sheer delight by infant lips the world over. Is there a phenomenon more remarkable than this? Perhaps there is one. That is the way in which the name grew as its greatness was discovered through revelation and experience. It began as simply "Jesus"—that is the name He bears on the Gospel page. It was the Galilean name—the name of His humanity—the name called out by His playmates, shouted across the street, crooned by His mother, nailed to His cross. And then the wonder of His Person grew upon the souls of the disciples. At last they understood who He was, and His name was placed by the side of that of the Eternal Father. There was no sense of irreverence. There was no tinge of idolatry. It had to be. Jesus was the revelation of the Father, the incarnate Word, the Lord of Life. He was first known as Jesus. Then He was seen to be the Christ—the anointed of God—finally He was acknowledged as Lord of all. And so the full name came to be. It was no longer Jesus only, but OUR LORD JESUS CHRIST. Full-orbed, it flashed before the soul of the Church—all of the Jew in the name disappeared, being absorbed in the grander thing. Jesus was seen to be the Son of Man and the Son of God. Henceforth "Jesus" belongs to no one race of mankind. It is the name of adoration for all the world.

What is the significance of the Name for us? It stands forever as the fulfilment of the deepest needs of mankind, and as the force of all human progress.

It stands as the fulfilment of the deepest needs of mankind.

Mankind has always looked for a Deliverer, a Savior from the enemies of life; from oppression, poverty, grind

and fear. It has asked for its soul, freedom. The keen study of ancient religions which marks the life of our time has resulted in the discovery of this perpetual quest for a Deliverer from the very dawn of history. The more deeply is the meaning of ancient ritual, prayers and incantations studied, the more clear does it become that mankind has been from the beginning in the deadly grip of fear; fear of itself and fear of unseen powers. And its amazingly varied ritual often reddened with blood and shockingly repulsive, has been the perpetual witness to its desire to find deliverance. Even in Greece, where joy and beauty were the supreme notes of life, there was this underlying terror and this deep heart-cry for a Savior. The modern rationalist who always has a quite easy and natural explanation of the thing he will not trouble to probe to the bottom, accounts, in a facile way, for the great human cry throughout the ages. But, as is usual with him in things religious, he misses his way and emphasizes the wrong things. The human story is really easy to understand when once prejudice is laid aside and we are willing to listen to what humanity has said, without offering too many interruptions of our own. And it has said as plainly as words and actions can say, "*We want deliverance.*" But how has it sought deliverance? In turn it has trusted the soldier, the prophet and the priest. It has believed that through the sword, or the sacred tongue, or the sacred beast it could find its way out. The sword would silence the visible enemy, The sacred tongue would speak the word of the invisible powers. And so the deliverers of the world have been deemed to be soldiers, prophets and priests. But how cruelly have men been betrayed! How rarely have they found deliverance! For a time there has been quiet, but never for long. The struggle has always recommenced. The cry for a deliverer has been perpetually repeated.

Why have the lesser deliverers of mankind failed in

their task? For the simple and profound reason that they have never gone to the roots of evil. They have lopped off poisonous shoots, and sawed down obstructing branches, but new growths have come, and the ancient evils, deemed to be destroyed, have reappeared. The soul of man has remained uncleansed, and the causes of his *malaise* untouched. Wars having exhausted entire peoples, they have dreamed that every war would be the last. But when the passions recovered, they re-armed themselves for new encounters, and the bloody drama recommenced. The "names" around which, as standards, mankind has gathered, have always failed. The hopes awakened in the human breast have been dashed in pieces times without number. Human "saviors" have never dealt with *sin,* hence their radical weakness.

The unique thing about *the Name* is that it stands for the destruction of the causes of human infelicity. "Thou shalt call His Name Jesus, for He shall save His people *from their sins.*" It is significant that in our own time, when human misery is increased by reason of the Great War, men seem more agreed than ever to eliminate from their thinking all ideas of sin as the great enemy. Philosophy has joined hands with passion to decry the notion of sin and to find in "complexes" and "neuroses" the explanation of the ills from which we suffer. And it is precisely our time which ignores the radical cause of our troubles, that has taken upon itself the task of explaining away Jesus Christ—the one Savior from sin. Sick and fevered, our epoch pushes from its lips the one medicine that can cure it. It is for the Church to concentrate upon this very point and proclaim, as never before, *the* Name as the sole Saving Name, and the way of the Cross as the only way of redemption. For the Cross is the exact reversal of the Sword. Trace its outline thus . The Sword is the Cross reversed. The Cross is the Sword reversed. Not by outward force, but by His agony and bloody sweat are we delivered.

This, then, is the significance of the *Name*. It is linked to racial need, to national need, to personal need. The dear Christ bore no grandiloquent names such as those with which the princes of the earth have proudly decorated themselves. He bore the commonest name amongst the Hebrew people, and in doing so linked Himself with the lowliest of earth's children. In it He vindicated the value of each human soul before God. In it He fulfilled the deepest hope that has ever stirred in the human breast.

Man needs, however, more than deliverance. He must be saved *to* something as well as *from* something. Deliverance is the first stage upon our upward way. The end of that way is complete union with God. The Name of Jesus, then, stands for *progress*. It holds within itself the guarantee that man shall not be merely released from his bondage and from his fears, but that he shall *arrive* at his predestined goal.

A great name stands for *power*. Think of the power of a financier's name in the world of commerce; of a scientist's name in the world of thought; of a statesman's name in the world of politics; of a patriot's name in the world of questing youth. To have the support of a great name is to win in advance. And yet how the greatest names of earth fade in the realm of power! Napoleon dreaded one day is derided the next day. When the great financier encounters the crash, what, then, is there left of the magic of his name in the world of affairs? But *this Name* can never fail. It stands for eternal reality. It has behind it the backing of the universe. Alone, it guarantees progress. For progress four things at least are needed: health, joy, action and hope.

Health! In the early church the Name meant, for the receptive, the banishment of disease and the restoration to normal life, with an overplus. "In the name of Jesus, rise and walk," cried Peter to the cripple at the gate of the temple. This was not the utterance of magic

spell, nor the exercise of auto-suggestion. Others, who had no sympathy with the spirit of Christ, perceiving the marvels wrought in His name, imagined there was a trick in the use of it. They uttered it, as did the Apostles, only to find themselves mauled and wounded at the hands of the poor victim whose malady remained untouched in the presence of an echo (Acts 19). There was nothing "magical" about that Name, as Apostles uttered it. It was a vital means of relinking sick men to their source—*GOD*. This once established, health returned to the wearied flesh. In our time sickness turns to the physician and the surgeon. The elixir and the knife are the miracle workers. Far be it from me to utter one word derogatory to the practice of the healing art, as science has perfected it. As St. Paul thanked God for St. Luke, "the beloved physician," so many, many of us thank God for beloved physicians who have arrested the ravages of disease and decay, and brought back to the cheek the bloom of health. Shall we then say that, so far as health is concerned, the Name is no longer necessary? On the contrary, we need to affirm it here more than ever. Modern psychology shows the need of this. Physicians more and more are practicing mental methods in the treatment of disease. It has taken the world a long time to discover the truth of the ancient saying, "A merry heart doeth good like a medicine." The mind is a great healer. It compels the flesh to obey. In this connection we may recall that our Lord invariably connected the state of the body with the state of the soul. "Son, thy sins be forgiven thee: rise, take up thy mat and walk." And it is just here that the name of Jesus is potent, as is no other name, for it swings the mind of man back to God, who "is the health of our countenance." It announces God as life and peace, and it sets forth Jesus as the mediator of these. "Christian Science," in its perverse way, has got hold of this truth

and mingled it with a preposterous philosophy as unscientific as it is un-Christian. It is for the Church of God to recover from the enemy the truth that has been stolen from us and once again give to it a complete value and setting. The gift of healing has never been withdrawn, but it has been allowed to fall into desuetude. We must recover it, and in conjunction with the Christian physician make it clear that the *Name* possesses its ancient power for health.

Joy. Without joy, there can be no progress. And the *Name* stands for that. In the Acts of the Apostles the connection between the Name and joy is striking. The first enemies of Christianity sought to stamp out the life of the infant church by terrorism and persecution. They imagined they could whip the Apostles into silence. But the *Name* meant so much to these preachers that they sang at the top of their voices even when their backs streamed with blood (Acts 16). Beaten and insulted, they left the courts "rejoicing that they were counted worthy to suffer for the Name." Christianity won through by reason of the triumphant spirit of the disciples. Nothing daunted them. Nothing could silence them. Whenever, in the long history of Christianity, the disciples have lost the power of the Name, then their joy has also departed, and with it their victories. Dare we say that today the dominant note in our churches is that of "joy in the Lord"? Do we impress the world as people who have gained possession of one absorbing secret which ravishes the soul? "The name of Jesus," said St. Bernard, "is honey in the mouth, melody in the ear and joy in the heart." To how many of us is it all this? The joyful church is the conquering church, but there can be no abiding joy save in the *Name* which stands for the unshakeable and eternal love which will not let us go.

Action is an effect of joy, or should be, and it is an

absolute conviction of progress. But action needs perpetual inspiration, and this is found in the Name. Even the commonplace actions of which daily life is made up require their inspiration, or a fatal *ennui* possesses the soul. What is more deadening and maddening than a perpetual grind to which we are forced, but which holds within it nothing Divine or uplifting? Inspiration can not always be found in the task, nor can it be supplied by our fellow workers. To be effective it must come from without ourselves. "Do *all* in the name of the Lord Jesus," says St. Paul (I Cor. 3:7) after he had set forth the difficulties of living a Christian life in the midst of a world like ours. That Name regulates all living, and supplies the power by which we are supplied in the midst of the most difficult circumstances. And another New Testament writer (Hebrews 12) shows the secret of running our life race with patience and with the certainty of winning to lie in "looking off unto Jesus." Look not at your feet to see how you run, but to Him who is the continual inspirer of your effort. The redemption of action and the Christianization of action are two of the main *desiderata* of our time. And these lie enfolded, as power, in the Name.

Hope is the final crown of progress. Without it we are paralyzed. Hope for ourselves, hope for the race to which we belong. In Europe today the note of hope is absent, or when it is struck, it is generally with a reservation. Pessimism is the prevailing temper. Dean Inge can find thousands of readers at a time when, above all things, men need hope. Never has the case for all time been set forth with greater emphasis than in these words:

> "We see not yet all things subject to man,
> But we *see Jesus* crowned." (Heb. 2.)

Man has not yet arrived. He has experienced a terrible setback. The pessimist despairs of him. He bab-

bles of "progress," but he has no sure ground for his hope. The hope of the future lies in no gamble, in nothing unrighteous. It lies in a Person, who subjected Himself to the lowest humiliation for man's redemption and who is now crowned with glory and honor. In His coronation is ours wrapped up. In nothing else and nowhere else can hope be found.

Such, then, is the power of the *Name* of Jesus. It stands for the complete redemption of man. It must be brought back into human life a living and conquering force. Men accept it as they accept the name of Julius Caesar, and it means nothing more to the majority. For them it lies in history, far away from their own lives. It never will touch *them*. How can its blessed power be recovered for our generation? Only in one way—the way of the early church—that of an overwhelming personal experience of what Jesus is in the lives of disciples, becoming a vital and convincing witness to the world. For the world will never be converted by arguments; it will only yield to the power of the Name when those who bear it demonstrate in their lives its marvelous working.

A TENTATIVE MEDITATION ON THE SUFFERINGS OF GOD.

A. L. Vail, D.D., Philadelphia, Pa.

When I was a boy my sister said to me, "I can't believe that Divinity can suffer." She probably got that saying from the Methodist preachers with whom she was more intimately associated than with any others. However that may be, her remark fastened itself in my memory, though doubtless my thinking then on this subject did not get very far. Much water of discussion has flowed past the wheel of the theological mill since then, and the average thinking of believers concerning God has come through many swirls of controversy, producing considerable modification of their understanding of Him in various ways. This fluctuating tide has felt in more recent times the impact of current conceptions of the personality of Jesus. They have centered more in its unity as in contrast with the earlier one of duality, by which He might suffer in one of His two natures while not in the other. One result is that we have now a doctrine of God as a sufferer so extreme that it seems to make Him a victim of circumstances in that He must suffer, with final tendency toward the conclusion that He must suffer eternally on account of the sins of His creatures.

With which of these views do I agree? With neither. (My view is negligible except in connection with this meditation.) The Scriptures seem to me to teach that the Creator can and does suffer voluntarily on account of human sin, and this is necessary to the reconciliation between these two which the gospel provides. The suffering of God in Jesus was neither irrelevant nor insincere. This suffering was extraordinary in the extreme to which it went to meet the necessities of His own nature.

But all this is true in harmony with the supremacy of the divine will. This seems to involve that as certainly as God can suffer voluntarily for us, He can will not to do so. When theologians propose to confine the will of God, to tie it to any chariot of human conception, they overstep the bounds of their privilege and capacity. They have no right to do this and no power. The condescension of the Infinite into our conditions temporarily for a specific purpose is one thing. His surrender of His sovereign control over Himself to accommodate the limitations of human reason is another thing. He has the inalienable right to be free of all bondage to human reason or sentiment.

But personality is essential to responsibility. Until we think of God as personal, we may not think of Him as responsible. And if the supreme personality, by whom all came into being and are sustained, cannot suffer, it seems highly improbable, if not impossible, that He can sympathize with those who suffer; otherwise, when He made man He endowed him with a very important ability that has no counterpart in God himself, which seems to be absurd.

All that we know here in this relation is what God reveals to us. He reveals that the sin of mankind grieves Him with a grief such that He humbles himself extremely in order to bridge the chasm between Him and us. He will see the results of His suffering and be satisfied, and when He is satisfied this suffering will cease. But can He cease to suffer while sinners remain impenitent? Must He not continue to suffer as long as any creature continues to sin? If we were able to accept some scheme for the solution of this dilemma through annihilation of all the impenitent, or ultimate restoration of all concerned, light might arise in that way. But not being able to do this consistently with what appears to be the plain teaching of Scripture, we seem to have come to

the close of our meditation unless we can find assistance in some other direction.

It seems to me that another source of suggestion at least is available legitimately. What I am about to propose may not be new to the reader, but I do not recall ever having seen it elsewhere. The trail of meditation here opening is along the line of the parallelism between man's possible escape from suffering through his own self-control and the same escape by God through the same course. The thought of the Creator in producing humanity in His own image and likeness appears pertinent in this connection. The record of the origin of man differentiates him from all the lower orders of life on earth. The preceding creatures capable of suffering had all arisen into self-consciousness from their ancestral sources, or at least precedent and related. But man appeared on a distinctly different plane; that is, the sole source of humanity above the physical part, all of him which suffers as God does, is expressed in the words "image and likeness." The only illumination of these terms in the original record indicates that they point toward the supremacy of man over the lower animals, having "dominion" over them. How? Not through physical power, for he lacks it. Not through intellectual superiority, whcih, while he has it much, he still does not have it for complete or satisfactory dominion. He can invent a trap that catches an animal, or a man, but some animals have inventive ability closely akin to his; and when he has captured the animal he has not subjected it in the higher sense of having dominion over it, dominating its will and affections, its nature in any sense. To get any satisfactory understanding of the dominion in the "image and likeness" words we must think of the higher kind of control. I do not read Genesis satisfactorily at this point until I understand it to mean that man's supremacy over the animals was to be psychologi-

cal; that is, he was empowered to impose his own will in such way that they would obey him spontaneously. As long as man obeyed God the others would obey man. If this ruler of the world below him had not sinned, his rulership would have been perpetual and complete, and the responsiveness of a dog or horse would have been always prompt and complete to his master's word or gesture, his will in any way communicated.

This course of revelation and reverent reasoning brings us to the problem of man's mastery over the lower, or in any way undesirable, in himself. How does a man master himself, reduce or control the discords in his own impulses, passions, appetites and sufferings from whatever source? He does it through his own will, through the power by which he refuses to recognize them, and so he practically annihilates them, makes them to be as though they were not. He does not know them because he refuses to think about them. The supreme achievement in education is in the development of this power, the power of concentration, the power to minimize and eliminate the negative from the mind by cultivating and perfecting the positive, or the unprofitable by the profitable, or the base by the noble, or the painful by the pleasureable, or the suffering by the satisfying and sanctifying. This is education, not memorizing facts and figures, but marshalling and improving inherent forces for the manipulation of all the elements in any situation, the ability to think the undesirable out of the way and think the desirable into the way in which the thinker determines to go. This is true in the inferior and hampered life which we live here, a life the leading purpose of which is to qualify us for the better life hereafter. And the Christian anticipates an existence beyond, continuous and progressive, which shall be free from this entire depression and restraint of the physical. Of that future we know but little. We cannot easily think of

ourselves as freed from the flesh as a hindrance to the best in us in our future possibilities as indicated by the glimpses given us in the Bible. But we are justified in the expectation that our released spirits will find an opportunity much improved in our power to think and feel as we desire when our desires will be at their best without embarrassment from any evil. If the best minds and the purest spirits can do here what we know them to be doing all the time, forgetting what they do not wish to remember and rejecting what they are tempted to accept, what will they, and we, not be able to do after entering on that higher liberty and light of the children of God; and still more from stage to stage of those exercises in leadership and self-perfecting concerning which the Scriptures give us inspiring intimations? May we not anticipate that all the redeemed will reach a life in which they can eliminate every distratcing and depressing and sorrowful thing from their minds whenever it is proper for them to do so?

If we have been thinking strainght so far, what difficulty do we have left concerning the cessation of suffering in God? I see none at all. The Infinite and Holy One can shut out all that He does not choose to retain. He can suffer in the contemplation of sin and He can cease to contemplate sin by His own will to do so. We may have difficulty in grasping this now. We are so enmeshed and entangled in the clinging and corrupting flesh that the free and pure life even for ourselves may become entangled and marred as we contemplate it; and beyond ourselves, thinking of God, who is Spirit, we may relieve our attention by casting the whole problem without reason beyond our contemplation to be left to the impenetrable future. But what we are doing here is to find through the known possibilities of our present life, a rational anticipation of perfection beyond, not only for God but also for all believers, because they are the children of God.

We are in a time of curiously crooked and inconsistent thinking about religion. Men profess to take the New Testament as their guide, and straightway they complacently, and more or less completely, contradict its distinct statements. They also sometimes mix two elements of their belief in such a way as, to sound reason, renders them incompatible. The subject here under consideration illustrates this. By a widely extended consent sin is now greatly minimized or totally denied; while, on the other hand, is promulgated, in close proximity to the elimination of sin, a doctrine of the eternal suffering of God, sometimes pushed to such extreme as to deny God as presented in the Bible. While it is held that sin is not a very serious affair, or even that it is not a fact at all, the suffering of God on lower lines of sympathy with the sufferings of men in the present life is magnified beyond reason. This is a convenient view in the interest of the common charity which is substituted by them for redemption as taught in the Scriptures. Without denying that God suffers in sympathy with the natural sufferings of humanity, we here maintain that He must suffer for sin far beyond such suffering; and in both kinds He can end the suffering when He is pleased to do so. In this He does perfectly what men do imperfectly, and righteously what men do unrighteously.

THE SUFFICIENCY OF THE HOLY SPIRIT.

By Owen Philip Eaches, D.D., Haddonfield, N. J.

The first sentence of our Creed—I believe in God—was given us 2000 B. C. by Abraham. The second part of our Creed—I believe in Jesus Christ, God manifest in the flesh—was given us by Peter 28 A. D. The third section—I believe in the Holy Spirit—was fashioned for us by Jesus in the closing days of His ministry. The Father sent the Son that He might reveal the Father, interpret Him to us, bring eternal life and be God nigh at hand. Jesus sent the Spirit that He might interpret the Christ to us, be a witness to Him and a helper to Him and to us. There has been a growing conception of the Godhead during the ages; we find God protrayed in Gen. 1:1—In the beginning God. We find His moral portraiture in Exodus 34:6—Jehovah; Jehovah a God merciful and gracious, show to anger and abundant in loving kindness and truth. We find the fullest Biblical description of Jesus in Colossians, chapter I. Jesus Himself defines and explains the work and person of the Holy Spirit in John Chap. xiv, xv, xvi. Jesus is the Great Commentator on the person and province of the Holy Spirit.

Relation of the Holy Spirit to the Person and Work of Jesus. The New Testament calls to notice frequently the intimate relationship between the person, the character and the worth of Jesus and the Holy Spirit. It was through the Holy Spirit that Jesus was conceived in the Virgin Mary. Jehovah might have brought the incarnation into effect in some other way, but the New Testament presents the fact. At His baptism the Holy Spirit in visible form descended upon Him. This was not a visit to Jesus but was a Coronation of the Christ. John says the Holy Spirit was given without measure to Him (John 3:34). Isaiah, 800 B. C., declares that the entire ministry of

Christ was defined and arranged for by the Holy Spirit (Is. 61:1ff.) Jesus made use of this passage in His opening ministry in Nazareth quoting the words of Isaiah: "The Spirit of Jehovah is upon Me because he hath anointed Me to preach the Gospel." Jesus' Mission was the fulfillment of Isaiah's prophecy. His human ministry was under the guidance and leadership of the Spirit. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil." (Matt. 4:1). His was a constant daily led life—"Then Jesus full of the Holy Spirit came back from the Jordan and was led by the Spirit into the desert" (Luke 4:1) The entire blessed ministry of the Master is defined in Acts 10:38—"Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power; who went about doing good." Before His ascension He gave commandments "through the Holy Spirit" to the Apostles whom He had chosen. (Acts 1:2). The entire missionary work of the churches was dependent upon the presence of the Spirit in interpreting the message and fitting for the work. (Acts 1:8). It was through the Spirit that Jesus gave the world-embracing command in Matt. 28:18-20. The Spirit selected the first men to go out as missionaries. The Holy Spirit helped Jesus in His missionary work by developing in the Antioch Church a missionary impulse and developing the men to begin the work. (Acts 13:2.) The life of Jesus is inexplicable without understanding that back of Him, superintending Him, helping Him was the personal Holy Spirit. Back of the portrait of Phillips Brooks, was the real but almost invisible force of Jesus, explaining the source of Phillips Brooks' power. Back of the presence, the person, the work of Jesus is the presence of the Spirit. When Jesus rejoiced Luke tells us that He rejoiced in the Holy Spirit (Luke 10:21). That is a marvelous statement of Paul in Philippians 2:20 concerning the earhtly ministry of Jesus, "He emptied Himself. "The

voluntary self-limitation of Christ and the non-exercise of His previously used divine attributes. Concerning His teachings during that period Jesus said: "Heaven and earth shall pass away but My words shall not pass away". Of his teachings Jesus said: 'These words are not My words, these works are not My works, they are the words and works of My Father mediated and imparted through the Spirit.' It should be a source of rejoicing today on the part of Christ's followers that the same Holy Spirit that had a sufficiency for perfecting the character of Jesus, fitting Him for His ministry, endowing and anointing Him, speaking to Him and anointing Him, speaking to Him and through Him, working in Him and through Him is the Holy Spirit who today, in 1927 A. D., will work in His people giving them a Christ-like character, endowing them with his mould of life. If the Holy Spirit could make a Christ He can make men of the Christ-like kind today, the all-sufficiency of the Spirit is one of the church's richest possessions today.

The Promise of the Paraclete.

Thursday night, April 6, 30 A. D., was a pivotal point in Christian history. It was Jesus' last night in His earthly ministry. The disciples were bewildered, astonished. Darkness of mind and heart gathered thick about them. He was the source of their forgiveness, the foundation of their hopes, the inspiration of their lives, He was their great friend, companion and leader. All there was of Christianity centered in Him. Their present and their future rested in Him. What would they do when he left them? They needed a person with them, not a memory of Him gone. And then Jesus opened a large door into a new and more glorious future. Humanly speaking, it looked as though His life work was a failure, as though His promises and predictions and visions were mere

dreams. It began with the weakness of the cradle and was about to end with the ignominy of the Cross. It looked as though Christianity were a system still born. But Jesus spoke of His work in hopeful words. He said: "I have finished the work Thou gavest Me to do." His mission was a success. He would go away, but He would send another to take His place and carry on His work in a more effective way. He said: "If you knew the meaning of My going away you would greatly rejoice." His departure understood would be to them the morning of a spring day. With a night gathering about them in gloom. Jesus had been a Paraclete to them, a helper, a divine person with all the helpfulness of a God and the brotherliness of a man. 'I will send you another Paraclete, a person like Myself, a helper who will be more to you than I have been?' If we are ever disposed to think of the work, the person, the character of the Holy Spirit as though He were doing a work of an insignificant kind, a second or third rate kind of a person, let us reconsider and notice how high a place Jesus assigns Him. He can be described only in terms in which we think of Jesus Himself, terms touching the Godhead. If Jesus were here in person we might fittingly describe this era as the Christian dispensation. But as Jesus is not here in person, but doing His work through and by the help of the Holy Spirit we may with justice call this the age of the Holy Spirit.

The Work of the Paraclete.

The Holy Spirit would be a helper, a Paraclete to all of Christ's disciples. He would be as it were, a present Christ, making His presence real, instead of the absent Christ. They would feel that His promise, "Lo I am with you always," was full of reality and meaning.

The Spirit came also to be the Paraclete, the helper

of Jesus in His work on the earth. The Spirit has always been the inseparable aid and helper of Jesus Christ. There are two Paracletes working together for spreading the Kingdom of God, Jesus and the Holy Spirit. If Jesus ever gets hold of this world , if the time ever comes when the shout of Rev. 11:15—"The Kingdom of this world has become the Kingdom of our Lord and His Christ"—shall be true, it will be because the Holy Spirit has been fulfilling the part assigned Him by Jesus on that night in April. Jesus is absolutely dependent on the Spirit as His inseparable Paraclete. Jesus announced that a part of the Spirit's work will be to give a right conception of Himself: "He will take of mine and give unto you" (John 16:14). He will give a corrcet portraiture of the person of Christ. Without a right view of Christ the world will never think right or live right. Another part of the Spirit's work will be a witness bearing to Christ. He will be a perpetual John the Baptist: "He will bear witness of Me" (John 15:27). Men's tongues will be vocal of Christ, but the one great agency that will speak through the book, the human conscience, the moral law will be the Holy Spirit. The Spirit is not the Savior, but He points out the Savior. He will enkindle the memory of the disciples: "He will bring to your remembrance the words that I have spoken to you. Jesus would be a perpetually present Saviour if His words were kept fresh in their minds. Today the words of Christ need to be applied daily to our memories and lives. The Holy Spirit will make use of the New Testament which gathers up and preserves the words of the Saviour. An intelligent piety is impossible where the Spirit cannot make use of the New Testament.

Another essential part of the Spirit's work will be in leading the disciples into the truth: "He shall guide you into all the truth." (John 16:13). The teaching of Jesus and the doctrines of the church should be commensurate

with each other. It was an unfortunate utterance of Dr. Cadman recently—'The age of dogma, of doctrine is passing and the age of humaneness is coming'. The doctrines of Jesus are the creators of civilization of light, and humaness. All the fineness in the world Christ makes. To abide in Christ intelligently is to abide in thinking alongside of the New Testament.

The Progress of Christianity Dependent Upon the Holy Spirit.

The entire spread of the cause of Christ in the world is dependent upon the preparatory and accompanying work of the Holy Spirit. No man will ever turn to Christ, become a Christian, until and unless he be convicted of his sinfulness. The first work of the Spirit is to convict men of their sin, not to create always the harrowing experiences of a Bunyan but to force men to confess naturally, "God be merciful to me a sinner." If pastors do not preach a universal human sinfulness, the Holy Spirit will not have the material to work on in developing the sense of personal sin. Jesus affirmed plainly that Christianity in the world will be a failure, that He will not and cannot get hold of men unless the world is driven to Him by the sense of sin and guilt. If the Holy Spirit fail in His work then Christ in His saving power will fail in His. Jesus also taught that no one can get into God's Kingdom except through the changing agency of the Spirit. (John III). Church membership, a correct theology cannot do the work of the Spirit. A high-churchism, a baptismal regeneration theory, a superficial religious education are trying to usurp His place, but the words of Jesus are final on this point. And if one enters the Kingdom there can be no upbuilding in the spiritual life, no saintliness developed except by the Spirit's agency. In I Corinthians Paul distinguishes very

clearly between the spiritual and the unspiritual members. In all the evangelistic work of the church Jesus depends on the convicting, changing and upbuilding power of the Spirit. The church, the Christian worker must depend with all the heart upon the aid of the Holy Spirit. What is needed today by the organized agencies of Christianity more than all machinery, is the presence and personal power of the Spirit. That is a wonderful sentence in a prayer by Oliver Cromwell on his death bed—"Teach those O Lord who look too much to instruments to depend more on thyself." The Holy Spirit is not simply an aid in evangelistic services, He is the essential aid, helper and leader in meetings to win men for the new life.

At Pentecost, at which Jesus gained as many disciples as during His entire personal ministry, the Spirit had the co-operation of the Apostles—their character and testimony, the story of Jesus and the Cross, the help of the Book foretelling the story of the Messiah and His sufferings. At this time the Spirit showed His ability and sufficiency to bring about great results. He needs today the same help, men and women who will represent Him. The Spirit says, Come, and the bride must say Come.

The Spirit needs a real saving Christ to be presented. When Christ is honored and glorified the Spirit can make use of Him. The only kind of Christ that the Spirit can effectively use is a glorified Christ (John 7:39). Ten days after Jesus was glorified the Holy Spirit came to bear witness to Him. The great work of the church today is to present to the world a Christ perfect in character, whose word is final authority, whose death is for salvation, whose life is an inspiration. The Holy Spirit can use a Christ who is an infallible teacher, leader, Savior. He cannot use the Christ recently described by a Baptist Theological Professor—"Jesus is an impressive person-

ality." It is a disheartening fact that in many Eastern colleges founded by evangelical men, like Dartmouth, Colgate, Princeton, fifty percent of the students believed that Jesus was an ordinary man and the Bible an ordinary book. If these views were to widen and become permanent the Holy Spirit would not have an adequate Christ to work with and for. A half Christ is no Christ at all. The Spirit needs enquiring minds, penitent hearts, a Christ standing out by Himself and a New Testament that can be depended on.

Pentecost does not stand out by itself as unnatural, abnormal as though He exhausted Himself at Pentecost and then ceased working. The Spirit that was sufficient to make a first century Pentecost will work in the same way when the opportunity is presented. He is not hindered in Himself He is hindered in us. We need to read over again the New Testament to see the vital relation between the Spirit and the person of Jesus; to read over again the words of the Lord Jesus and notice the high position assigned Him in the work of the church, in the whole redemptive work of Christ; and to regard Him not as a vision, a romance, but a great and majestic person at work in the world. The liberal spirit has banished from the spiritual universe Satan and his bad angels, the holy angels and the Holy Spirit as a person, making out of them poetic nothings, stripping them of personalities. In attending Baptist churches for many years I have never heard a sermon on the existence, personality and work of the Holy Spirit. I have often asked groups of good men and women whether in their judgment, the Spirit is as real a person as Jesus. Almost always they were living in the dark intellectually, not in the light. The young people in our churches need a teaching ministry. We cannot fathom the deeps of fathomless mysteries but we may know the facts as given in the New Testament.

What the Holy Spirit Will Do For Believers.

1. He will make the presence of Christ a reality to us. The Spirit brings Christ back again not now to take up a local habitation but to become a universal and abiding presence. During His earthly life He could be present with the disciples in one place at a time. Even after the Resurrection His appearances were local and temporary. What a difference Pentecost made! It was not simply that they knew that Jesus was alive and in heaven. There was now the overwhelming consciousness that their glorified Lord was among them. Henceforth to them the Lord was a great living reality. The writings of the Apostles were full of this sense of the reality of Christ. His grace and power and glory filled their thoughts. This was due to the Holy Spirit who did not speak of Himself but of Christ. There is a new atmosphere about them. Jesus is the supreme object of their affections. Jesus fills up the entire horizon of their thoughts. The Holy Spirit has made of the absent Christ a great living reality.

2. The Holy Spirit makes the indwelling Christ a reality within us. "He dwelleth with you, He shall be in you." The indwelling Spirit is just the indwelling of Christ. The early Christians were continually reminded by the Apostles of this wonderful fact. Their bodies were temples of the Holy Spirit. "It is no longer I that live but Christ liveth in me." In this way Paul described his daily life. His life had a Christ aspect to it. It had been a Pauline Paul, it was now a Christ Paul. The Spirit takes up His residence in the secret places of the soul and there is communicated the gracious life of the risen Redeemer. His life becomes the informing power of our personalities. Believers will live out their nature with a new power. What the Holy Spirit does is not to give new faculties but a new quality of life. Believers will

walk, not after the flesh, but after the Spirit. The fragrance of the Spirit of Jesus will be imparted to the personal life. In Maine a man was under examination for ordination. He was asked what he thought God was like. He answered—"I think He must be a person like Squire Abbott." He thought of Mr. Abbott not as being like God but that God to be a worthy kind of God must be like their neighborhood justice. In like manner the Christian must create the conception of the character Christ must have to be a worthy Christ.

3. The Holy Spirit makes the power of the indwelling Christ available to us. Paul prayed that his readers might be strengthened with power in the inner man to such an extent that they might be filled with all the fulness of God. These are the strongest words possible to show how large a human life may grow to be. There is no limit set to what the Spirit can work out in us. The condition of this fulness of blessing is a fully surrendered life. Paul calls upon the Roman Christians to make a complete commitment of themselves to God. He urges the Ephesians to be filled with the Spirit. It is not only a privilege and a luxury but a duty to come under the control of the Spirit, to open the whole life for His incoming and control. All the power that abides in the glorified Redeemer is available for the use of the believer. On the pillars of Hercules were the words, "*Ne Plus Ultra.*" The Holy Spirit always has the words, '*Plus Ultra.*' There is a better life and a better work beyond. The fulness of the indwelling life means a transformation of character, an overcoming of known sins, a conscious guidance in daily life, the common every day life will be a God-led life.

4. The Holy Spirit will act as a guide into larger truth. The Holy Spirit is fitted to interpret the Holy Word. A man like Matthew Henry or D. L. Moody is

better fitted for understanding the mind of Christ than a cultivated unspiritual Cheyney or Wellhausen. The promise is to know, not the meaning of philosophy or astronomy, but the teaching that makes for the spiritual life, not putting the truth in a wholesale way into the mind but aiding the enquiring mind. Paul rejoiced that he had not turned his back upon the faith, but had lived in friendship with the truth. To a marked degree the great mass of the common people have in common the truths that make and beautify the Christian life. Alluring untruths like Christian Science and Spiritualism will not touch the Christian who reads the Scriptures and cultivates piety. There is a great field in the world for the Holy Spirit, to lead into the abiding truths of the New Testament. That is a wonderful expression in Acts 15:28, the utterance of the first Christian Conference at Jerusalem 50 A. D.—"It seemed good to the Holy Spirit and to us". There were discussion, convictions, prayerfulness, reference to the Scriptures and experience; and they came to a united joint decision, their minds working according to their best light, and influenced by the Holy Spirit working upon and through their minds. They could not say that so much per cent was their thinking and so much percent was the Holy Spirit's suggestion. It was a co-operative work.

Here are some teachings that in our judgment, lie plainly upon the New Testament pages—Believers baptism, the universal priesthood of believers, salvation through the death of Christ, the supreme authority of the New Testament. What if in the next fifty years the patient teachership of the Spirit and the desire of believers to know the truth should lead to their acceptance! Five hundred million people would be lifted to higher and clearer conceptions of the truth and it would prove a World Pentecost. It is fitting to pray to that Holy Spirit

who befriends the truth, to give His wonderful power and help to stand by the truth and build up and enlarge the truth. It is the part of those who have the truth to hold it in love and to assist the Holy Spirit in widening it. It is a fitting prayer—"O Holy Spirit, to sanctify our lives, quicken our intellects, enlarge the knowledge of thy truth in us and enable all thy good people everywhere to feel the force of the truth!"

Some Misconceptions.

The result of being under the influence of the Holy Spirit may not be in accord with pre-conceived notions. Some have supposed that by a sudden baptism or enduement, by some act of self surrender a pastor will instantly become a popular, eloquent preacher and an effective church worker. Some have expected a physical thrill or ecstatic emotion. Far better proofs of spiritual power are found in the courage with which we fight a losing battle, in the faithfulness with which one toils at an obscure task, or in the meekness with which one bears an attack of malice. One filled with the Spirit may not achieve apparent success or win the crowd, nor yet the saintship he seeks; but he will secure the highest distinction possible for a disciple, to know God's will and increasingly do God's will. Jesus was as full of the Holy Spirit when the crowds left Him as when He was the admired center of thousands. A minister with a cracked voice and an unprepossessing appearance will not have one-tenth the natural drawing power of a Gypsy Smith with his wonderful voice and attractive personality. Holiness does not of itself secure a large salary or crowded attendances. It means knowing God's will and supremely rejoicing in it. That was the crown that Jesus wore, that is the crown one may obtain today.

The Test of the Presence of the Holy Spirit.

Only indirectly may we know whether the Holy Spirit is in Him as a controlling agency. Some of the daily habits of life are marks of His presence. Paul says that love, joy, good temper, kindness, generosity, fidelity, gentleness, self-control are fruits of the Spirit. Good temper in the family is as really a thermometer of the Spirit's presence as having heavenly visions. If a Christian have a severe disposition, a sharp temper, lips that speak bitterness, he is in so far, unspiritually minded. Paul went once to the third heaven, but a man may be a holy man of God and have no ecstacies. Payson was a man of an emotional temperament. In his last illness he prayed that God would give him no deeper joys, his physical nature could not stand the strain. But he was of no higher spiritual mould than Charles Hodge, who when asked if he did not have wonderful emotions as he drew near the eternal things said: "No, I have a comfortable hope." It was not a difference in the spiritual life but in the emotional nature. Joys, emotions, angelic visions are no finer exhibitions than an evenly good life and a gracious disposition, spiritual mindedness and a Christ-like disposition are convertible terms. The Holy Spirit, Jesus said, does not speak of Himself. He has but one word in His language—Jesus. His one desire is to acquaint a man with Himself that He may get acquainted with Christ. The test of spiritual mindedness is found in the growing interest in Christ and Christ's cause. If a man has a deepening love for Christ, a more intelligent interest in His work, he may know he is growing spiritually minded. Jesus and the Holy Spirit are perpetual Paracletes. The believer may not torment himself by looking into his own heart and examining what percentage he has of spiritual power. The test of

the life is the attitude toward Christ. The Spirit has no pride of power to get control of a man, He rejoices in being unrecognized so that Christ may get control of the life. He says with a John the Baptist spirit: "Behold the Lamb of God." A believer may fittingly ask—not, 'Am I a spiritually minded man?' but, 'Am I a Christ-minded man?' There is a sufficiency in the Holy Spirit to enlarge the horizon of the churches, to build up Christian character, to create the creed to think by, the life to live by and the hope to die by.

THE ATONEMENT AND DEMOCRACY.

By Rev. A. D. Belden, B.D.

The word "Atonement" appears in the New Testament only once—in Romans 5:11. "We also rejoice in God through our Lord Jesus Christ, through whom we have now received the atonement"; but here the word would be better rendered "reconciliation," as is done in the Revised Version, or the meaning of the Greek word may be very well rendered "at-one-ment."

The retention of the term atonement, however, is useful as suggesting the intimate connection that St. Paul makes between the Cross of Christ and the solidarity of the race. This is specially emphasized in some of his other statements, such as, "For we thus judge that if one died for all, then all died."

It is important to realize that when the Apostle Paul uses the term "atonement", or "reconciliation", here, he is not thinking so much of a doctrine of atonement, of a piece of mystical theology, as rather of a very definite experience—a fact in the lives of the men who knew Jesus.

We ought to understand very clearly in these days that we are not saved by theology, but by religion. We are not saved by our theoretical understanding of God's relationship to us, but by the actual relation realized in our experience. Just as there would be no astronomy without the heavenly bodies, so there could be no theologies without religious experience. The vital thing is the experience. The theory changes with increased knowledge—indeed, it is well to remember that there have been something like a dozen widely accepted theories of the atonement in the course of history, none of which may be described as entirely satisfactory to the modern mind. It is instructive to recall that for nearly a thousand years

the Christian Church thrived upon a doctrine of the atonement associated with the Greek Father Irenaeus, that would find very few champions in these days, even amongst the most orthodox. It was the theory that at Calvary Jesus was paid over by God as a ransom to the devil. The devil, however, was not strong enough, or clever enough, to hold his ransom, who slipped through his fingers and rose from the dead. So man was delivered, Christ suffered no harm, and only the devil was worsted. Yet even through so crude a theory, which nevertheless retains a grain of truth, the great common experience of reconciliation with God was mediated, and for nearly one thousand years men did receive the jewel of the gospel in this strange setting. It is then to the experience of atonement that we must direct our attention.

The disciples found that in contact with Christ their hearts were drawn to God in a new and more powerful experience of His presence and His love. Through Christ they came to the Father, they learned what God was like. This experience began before Calvary. Through Jesus they learned that God was a God who forgave sin, even "unto seventy times seven." But at Calvary the love of God which dwelt in Jesus blazed forth with supreme splendor, revealing itself as ready for any and every sacrifice required for human redemption. In the belief of Paul, whatever objective atonement human sin demanded was guaranteed in the death of Jesus. Brought up as the apostles were in the atmosphere of Jewish religion, they could not conceive of human deliverance from sin without sacrifice, and whilst possibly their visualization of the type of sacrifice required may not be possible to us, the principle holds good self-evidently that without such sacrifice of the best on behalf of the worst there can be no deliverance from sin.

This is a principle that we see operative about us in

our own life. Human sin flings an often well-nigh intolerable burden of sacrifice and redemptive effort on to the shoulders of the pure and the good and the true. What we have learned of Jesus compels us to carry that principle right up to the Godhead as the fountain of such redeeming energy—as indeed the ultimate and supreme sacrifice.

We may say with reverent truthfulness that we do not know all that may be involved in this objective atonement—that we only know from Jesus and His Cross that the great transaction is done or the great process is in being. Through the Lord Jesus Christ we receive the atonement whatever it may involve. Here is a truth that should relieve souls that are perplexed theologically. The receipt of Jesus is the receipt of the atonement. Whatever be the truth about His Cross, whatever its efficacy, it can be ours only as we receive the Crucified, and it can be ours by receiving Him, however little or however much we may understand the doctrine. As John Oxenham has so eloquently expressed it in his poem, "Credo":

> Not what but Whom I do believe,
> That in my darkest hour of need,
> Hath comfort that no mortal creed
> To mortal man can give
> Not what but Whom.

Christ is to us Himself the pledge, in terms of most solemn sacrifice, terms so ultimate for our human condition—a sacrament of broken body and poured-out blood—that God *is on our side against our sin,* and however far that sin may have run beyond the power of our righting it cannot escape His atoning effort. To receive this truth with one's whole faith is to experience reconciliation or at-one-ment. One is put right with both God and man, even with one's self.

The fact that the Most Innocent has chosen not to stand outside the sinful race of man, but has joined Himself to that race to focus upon Himself its weakness and error and to succour with His unsquandered strength every sinbound soul achieves for the soul that will believe it, a two-fold deliverance.

In the first place it provides a deliverance from the awful fear of judgment that sin dictates, so that the soul finds free access at last to the Heavenly Father ready either to bear its judgment patiently or to pour its life forth in emulation of the Divine Sacrifice, knowing that it is in the hands of a God of infinite love.

In the second place, the believing soul is delivered from the fear of his fellow's sins and sinfulness, that fear which makes it so hard to forgive.

The late Dr. Dale used to be fond of arguing that in the Cross of Christ every human soul is already forgiven, and the gospel was the proclamation of that forgiveness. Certainly the doctrine of atonement seems to exert all too little influence upon the average Christian's judgment of his neighbor and upon his practice of forgiveness. If God pledges Himself in Christ to make our sins His responsibility, leaving us free to concentrate all our energy upon future obedience, then similarly we must see His grace as the counteracting power of all other human sin and overcoming in us that fear of it which is so easily translatable into policies of suspicion, harsh repression, or cruelty. A world which holds the fact of Christ is a world in which the power of sin is fundamentally broken.

At this point we should be ready to see the bearing of this great fact of reconciliation in Christ upon the problem of democracy.

It is possible for us to say that *modern democracy has been the creation of Christ and of Christ crucified.*

Democracy in the ancient world was a very limited

thing as enunciated by Aristotle and as practiced by the Greek City States. The boasted democrary of Athens left out of account the vast hordes of unenfranchised slaves and aliens. The same was true of the Roman Comitia. The rudimentary freedom of our Teutonic ancestors, whilst testifying to more vigorous interest in the liberty of the common man, was especially corrupted by the autocratic elements in civilization. With Christianity, however, in its earliest purity there appeared a new valuation of the individual soul. Says H. W. Nevinson, in the "Growth of the Freedom": "The Kingdom of God is within you. That was the astonishing discovery in which lay the vital germ of Christianity's finest influence on the world. Law was made for man, and not man for law. Appeal was no longer made to Caesar, but to God. This insistence upon the incalculable value of every human being for whom Christ died was the great service of Christianity to the history of freedom. Laws, masters, officials, and emperors shrivelled to small account before a soul confronted with eternity and redeemed by the Son of God." The grand equality of Divine love manifested in the Cross to every human soul has remained ever since a great central fire at the heart of the Christian Church at which the impulse towards democratic liberty and democratic solidarity has kindled and rekindled itself time and time again in the course of human history. The church herself has been far from faithful to that central truth; for the unhappy establishment of Christianity as a state religion in the Roman Empire, and later in other states, including our own, deeply corrupted the church's loyalty to this intrinsic democracy of the gospel. Yet it is not too much to claim that the institution of political democracy could scarcely have reached the degree it has done among the Anglo-Saxon race if they had not been very deeply imbued with that free Christianity recovered in the Puritan and Evangelical strain.

The famous Declaration of Independence that lies at the foundation of the great Republic of the West was the offspring of that simple faithful democracy of the Crucified which sailed in the gallant little "Mayflower". If, then, today, the common people of every nation are striving to realize their world-solidarity, it is because this valuation of the human soul for which Christ died has become so much the common property of mankind that its origin has been obscured or forgotten.

We must go on to say further, however, that not only is Democracy the creation of the atoning Christ, but it *cannot endure without Him.* The problem of human solidarity is proving itself a much more intractable one than the rather facile radicalism of the nineteenth century dreamed. It seems easy enough for us to realize the social impulse along lines of least resistance. We are easily persuaded to multiply cohesions of humanity that are perfectly convenient, yet this may prove eventually a very serious obstacle to real democracy. In the long run a class-consciousness may prove a very much bigger barrier to human sympathy than a strongly individualist one. It is quite true that class-consciousness has often proved a liberation of the individual to a bigger outlook upon life. The world class-consciousness of the working man is infinitely preferable to his old self-centredness and crass nationalism, but if his sympathies are permitted to harden at the class-conscious level, the sense of resource, the sheer weight of numbers involved, all the common tendencies of crowd-consciousness may conspire to precipitate conflicts far more terrible and destructive of civilization than the world has yet known. It would not be the first time that in human history the hour of supreme opportunity has proved the hour of supreme peril.

Is there a power that can inspire the social impulse to travel *the lines of most resistance,* to bridge the deep

gulfs of misunderstanding, dislike, and even hate that divide the classes? Is there a great power that can inspire to great forgiveness and the setting aside of ancient grudges and hoary injustices; that can lift human sympathy over the dreaded color bar, and put a girdle round the earth which shall leave not even the vilest human soul outside? The answer is, that there is such a power in the love of God as it comes to us in Jesus Christ. If it be said that Christianity has failed in its reconciliation of the classes it can be claimed that not only is it the parent of such sympathy as already exists, but that it has amply compensated for its measure of failure here by its great work of reconciliation *between races* as evidenced in its gigantic and extraordinarily successful missionary enterprise. Not even the Socialist International can show such a record of white devotion to the colored races as the Christian Church is exhibiting daily. That Christianity has not entirely succeeded is a responsibility that must be laid at the door of those who refuse it as well as those who accept it. Christianity is not something that works automatically, it calls for human choice. It is not a Divine compulsion, it is a Divine appeal. A faith that has done so much to reconcile such deep antagonism, to keep classic instances in mind, as Jew and Gentile, Patrician and Plebian, Master and Slave, English Peer and Little Factory Victim, Anglo-Saxon Capitalist and Negro Slave, Hindoo Aristocrat and Hindoo Outcast, European Scholar and Camaroon Native, Holy Christ and Dying Thief, is surely a faith that is worth trying upon the greatest scale possible!

Dr. L. P. Jacks, in his recent "Challenge of Life", has pointed out that whereas the moral problem of the past has been largely the problem of discovering the moral hero who could give effective leadership, the peculiar problem of our time is *the production of mass action of the moral heroic type.* Less and less must we depend

on leadership and more and more must the average man yield himself to the right spirit and take risks for his ideals if true democracy is to be achieved. Yet how shall the average man fall in love with all humanity, especially in its strange, often so objectionable and definitely repulsive types? How shall he surmount his fear of the drunkard, the vicious, the militarist, the greedy extortioner, aye, even the tyrant, and indulge a real hope of world democracy unless he can feel with utmost confidence that Love is at the heart of things and is working in and through all things, its great work of reconciliation or at-one-ment? The atonement waits for its effectiveness *to be received,* and there is no more reasonable appeal to every true lover of democracy the wide world over than that voiced by Browning in the cautious language so beloved of the modern world:

> What say ye of Christ, friend,
> When all is done and said,
> You like this Christianity or not?
> It may be false, but will you wish it true?
> *Has it your vote, to be so if it can?*

In other words, will *you* receive the atonement?

CHRIST AND OUR SOCIAL DISORDERS.

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[A paper read before the Baptist Pastors' Conferences of Norfolk, Portsmouth, Newport News and Hampton, Virginia, and published by the request of that body.]

Every age has its outstanding problems and peculiarities. Turning back the calendar, we note that in the sixteenth and seventeenth centuries the primary interests of men were religious. Religion was the thing uppermost in their minds. Today, the overwhelming interests of men are scientific and social. The social question with all of its seemingly endless ramifications and never ending implications is one of the prime considerations of all thoughtful people of today.

Probably beyond all point of disputation is the statement that the social order of the twentieth century is far from being Christian, if indeed not quite anti-Christian. About us everywhere one may readily behold the extremes of poverty and wealth. And just as one will begin to feel encouraged to believe that the age-long gulf between capital and labor will at last be bridged; just as one feels sure that we are on the threshold of a new day of fraternity and brotherhood, our horizon becomes ominously clouded with the news of a fresh strike of far reaching proportions or a bitter lockout.

During the last thirty years there have been hundreds of strikes per annum through the country. This period has unfortunately witnessed a growing alienation from our churches and all forms of organized religion of an increasing number of working people. Often they have been divorced in their feelings from the higher idealism of America which is the very warp and woof of our body politic.

It is highly encouraging to remark, however, that in these latter years the church of Jesus has given considerable evidence of a new understanding of the social teachings of our Saviour. One of our well read and thoughtful pastors has said that all truth is religious. More and more are we believing that all problems are moral. No longer can the economic, industrial and political conditions of our time be relatively ignored, as in the past, by our pulpits, religious press and other sentiment-forming and character-building agencies. The question of prohibition is of course a moral and economic one. The present loud outcry against the wisdom of prohibition and the possibility of its enforcement is believed by many to be nothing save the voice of well organized, marvelously efficient, deadly avarice and covetousness. Prostitution, poverty, malnutrition, the arrested physical and mental devolopment of our boys and girls, in many instances, and other similar current social ills, all have an economic back-ground and spring from an impoverished economic soil. Men are now studying with a new eagerness and fresh passion the law and the prophets, the words of our Master, and the teachings of the Apostles from the social view-point, if perchance they may discover just what the God of the Old Testament and the Christ of the New Testament would have them do in attempting to solve some of the vexing questions before us.

In the twelfth chapter of that fascinating and gripping physican-written gospel, Luke, is the story of a man who cried out to Jesus beseeching our Lord to divide the inheritance with him. Jesus, after asking him who made Him a judge or a divider over him and his brother, said with a rapier-like keenness, "Take heed and beware of covetousness". While Christ was busily engaged preaching some of life's eternal fundamentals, this man, smarting and suffering from an exaggerated sense of injustice, demanded that He settle at once the case in

which he was particularly interested. This type of individual has many counterparts in our modern life. Unless the church can settle every kind of problem engaging the attention of over-exacting folk, they have little use for it. They wish the church of Christ, through its duly accredited representatives, to get its hand into the settlement of all disputes. Now Jesus refused to do this as He was not the setter-up of ephemeral, temporary, transient rules; rather He was the proclaimer of principles as undying and as deathless as God Himself.

While Jesus hurled a sharp dart at the avaricious spirit of the man in the crowd, we are not to infer that He was not concerned about the social injustices of His day or ours. Has His Gospel nothing, or at best very little, to do with the much complicated affairs of modern society? Is the Christian Gospel just a philosophy of life that concerns itself solely with the interests of another world? Or has it to do with the movements of men in this world as well as those in the realm beyond the grave? There are many brethren in our Protestant denominations whose earnestness and piety are beyond all question who have felt, and still feel, that the message of the Christ has nothing whatever to do with the industrial, political, or social maladjustments of our day. Machiavelli, brilliant, but cruel and unprincipled, Florentine statesman of the early sixteenth century, said: "Religion has no concern with politics". It was a mistaken idea, and unfortunately men have accepted it as true in too many instances for our well being. To be sure, Christianity is tremendously concerned with the individual soul, its relation to God, and its final destiny. But the Gospel of Jesus Christ is interested in every interest of man or none. Religion is not something to be carefully wrapped in a fine bandbox and then tenderly and gently deposited on a shelf to be taken at the leisure of the owner of the box one or two Sunday mornings a month. The Christian aspect and

interpretation of religion at least is that of a vital, throbbing, heart-beating, stimulating life. "I am come that they might have life and that they might have it more abundantly". It would seem that life, all life—yea life, with its ever increasing interests and unending demands, and multitudinous and heavy responsibilities, is to come completely under the empire and sway of the King of kings and Lord of lords. Jesus was the supreme revelation of the love of God. But likewise He was the supreme revelation of the sense of justice and right of the God of all wisdom and power. Here, for example, were Scribes and Pharisees growing fat and waxing strong because of their robbery of widows and helpless orphans. What did Jesus call them? Hypocrites; actors; players; make-believe camouflagers; arch deceivers.

Jesus took the social difficulties of the people upon His heart. He gave the man in Luke no answer because He had heard just one side of the controversy. He did tell him that the spirit of covetousness was at the bottom of his dissatisfaction. Is it not at the root of the most of our social disputes and ills today? While men are expending their strength arguing over theological dogma; while professors of the Lord Jesus are in many cases completely oblivious, apparently, of the saying, "He that hath not the spirit of Christ is none of His", and are assiduously engaged hurling anathemas at each other, the while an amused and disgusted world looks on searching in vain for bread with which to satisfy it clamoring and growing spiritual hunger, the fundamental heresy, the gnawing, deadly, fatal cancer, the poisonous reptile of a covetous and avaricious spirit is eating away the very life of our church constituencies. While we are debating and contending within our churches, while we fiddle and sing lustily about, "The Old Time Religion", the world burns and decays, both at home and abroad. Jesus

Christ never laid down any particular, specific political, economic or social mandate. He set up a principle of life which when adhered to and earnestly followed will create in men the desire to do that which is honorable and just in their dealing with their fellows.

Is it not true that one of the reasons there are so many situations of chaos in our world today is because so many people are too flippant in saying that it matters little what one believes so long as one does well. But one does not keep on doing well *ad infinitum* unless one keeps on believing well *ad infinitum*. Personally, the writer feels that a man's belief about God governs his entire life. Our relations to each other, both in spheres of service seemingly inconsequential and in avenues of usefulness with far-reaching influences, are conditioned and governed by our belief about God. Is not the world in its present topsy-turvy condition because it is shot through and through, permeated up and down, in and out, with endless false philosophies and beliefs about the true mission and purpose of life?

Of course, there are certain differences and inequalities which have attended us from birth. Mr. Wiggam, in his delightful and helpful book, "The Fruit of the Family Tree", very conclusively shows to our complete satisfaction that all of us come into this old world with advantages or disadvantages that are ultimately to be traced to the effort, thought, foresight, and industry, or their opposites of our forbears. It is becoming axiomatic now to say that the true scientists and the true religionists are coming closer and closer together all the while. Modern science as expressed in biology and affiliated sciences is simply stating in a formulated way the words of Exodus 20:5 and 6, "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep my commandments".

It is comforting to know that not all of the inequalities of life represent injustices or fasten on men the iron chain of an unyielding fate. The differences and inequalities of life become the agents of the evil one and the curse of society when used for the exploitation of our weaker brethren and for the prosecution of our own selfish ends. This neglected heresy of covetousness of spirit is the undoubted source of unnumbered social diseases. It is the thing which Jesus rebuked and the thing which Paul strongly condemned. Too many times we see men enlarging and expanding their God-given powers, or gathering together forces of might and strength, that are in the end motivated by the terrible spirit of extreme selfishness. Dr. Spurr of England likens some men to human spiders, ever engaged in the spinning of their webs for the purpose of catching for their own personal benefit all that come their way. It has been stated that men are not so interested in goodness as in goods; not so much interested in riches of character as riches in money. Riches of character is often spoken of as a rare relic of other days, now far remote. The individual whose sole guiding motive in life is the spirit of acquisition is a detriment to the progress of God's Kingdom and an ever present problem of society. Our social disorders are so widespread and so difficult to cure today because this spirit of covetousness has manifested itself not only among The Haves, but also among The Have Nots. Here is the gambling craze. How far will it reach? Men are seemingly ready to grasp at almost any method of getting rich quick, be it legal or illegal.

When all is said and done, we may well ask ourselves in all seriousness, what is to be done about it all? Is there any balm in Gilead that will suppress or convert this spirit of avarice that is forever breeding troubles in our modern world? Is there a way out of the morass and the dense labyrinth in which we find ourselves? Yes, there is. For the spirit of greed and of crass materialism must be

supplanted by a changed attitude toward life. In other words it is, as someone has tersely put it, "Christ or chaos". There must be a new type of character moulded if civilization is really to go forward and be really worth preserving. Who has furnished for us the blueprint for the erection of any such structure of character as is so sorely needed? None other than Jesus the Master.

It is well occasionally for God's children to remember who they are—that they are God's children. It is good to remind ourselves in the hours of unusual exaltation that after all we are not our own; for "we are bought with a price, even the precious blood of Jesus". The positions we have, the advantages we enjoy, strictly speaking, are not ours. It is wholesome to draw ourselves up once in a while and tell ourselves again that we are simply the stewards of His grace and His riches. And some of us are deplorably poor stewards, at that. When we look out over this plastic, pliable world today we are challenged again to lay our gifts at the feet of the Christ for His service. Differences among men there probably always will be; but these differences need not necessarily lead to separations and hostilities.

Is there perhaps not a bit too much talk, a bit too much idle boasting today about self-made men? Is there, after all, a self-made man? We are the fortunate heirs of all the riches and the glories of the past ages, but those who walked the paths and lanes of earth before us and those whose sacrificial toils produced rewards which we now enjoy were continuously blessed by God. There is a new need today for a re-emphasizing of the sense of responsibility that always must accompany a great talent or gift. God has blessed men that they in turn may bless their fellows. That is the passionate desire of the Christ for His children.

Much is said today about men arriving at a state of independence. Men laboring through the years, exercising diligently the spirit of thrift and self-denial, do it

with the goal of financial independence ever looming up before them and beckoning them onward. But independence is a relative term; there is no such thing as absolute independence. Now, a new sense of dependence on God and our fellows is much to be desired in this period of consciousness of power and of ability to overcome that has been largely produced by our conquest of natural forces and scientific advances. It is one of the sure cures for many of our modern ills that not a few careful readers of the signs of the times see for our spirit of selfishness. The sense of dependence upon Christ, upon God, upon the church, upon our fellows will do much to bring to a reality many of the dreams we have had about brotherhood and fraternity.

When the rich and the poor alike in the spirit of the Christ behold their mutual dependence upon each other, there will be scant room for envy, bitterness, strife, jealousy and exploitation. Those splendid gifts with which God has so richly endowed countless numbers of our fellows will then be placed more and more at the disposal of the agencies making for the furtherance of the best interests of life. Jesus would have His children bear the burdens of others and thus fulfill the law of Christ. If one member suffer, let all suffer. The world patiently and eagerly awaits a demonstration of that principle on a vast globe-encircling plan.

So far as the writer can see, along the way so inadequately outlined in these feeble words, lies safety, peace, security, happiness and the abiding opportunities for service and usefulness for the church and society as a whole. The enthronement in our hearts of the love of God and the enduement of our heart with His undying passion will help to usher in the new day of which the late Walter Rauschenbush wrote so hopefully years ago. My earnest prayer and wish is that every one of us may have some small part at least in the bringing in of that gladsome day.

THE EXPERIENCES OF A NEW CONVERT.

By P. V. Ivanof-Klishnikof, Moscow, Russia.

(Translation and Notes by Hoyt E. Porter, Th.M., Sometime Southern Baptist Representative in Russia.)

In the nineties of the past century there was converted one of the young representatives of ossified Molokanism*: Simeon Yakovlevich Osipof. He was born in 1875, in Pyeski, Voronezh province (now Tambovsk Province), of a patriarchal Molokan family of some seventy-five members, which was ruled over by the old grandfather, Fotei Feodorovich, a Molokanin to the very marrow of his bones. His father, Yakov Foteyevich,** also held unwaveringly to the religious traditions of his ancestors, so that Simeon Yakovlevich was reared and educated strictly according to Molokan fashion.

Distinguished among those of his own age for his serious devotion to things religious, and for his good memory and splendid capabilities he attracted attention of the elders among the Molokani at an early age. As a fifteen-year-old youth he already knew several tens of long memorized prayers for various occasions. They were already inviting him to pray in the Molokan meetings in Pyeski, where they would go from their settlements in three or four pairs of vehicles at a time, assign-

*The Molokani are a sect of dissenters from the Russian Orthodox (Greek) Church who, in their extreme reaction against the formalism of the latter, and its ceremonialism, reject even the ordinances of Baptism and the Supper. But note how they had built up a new formalism of their own, while their strict morality and sobriety were accompanied by intolerance and bigotry.

**A Russian's middle name is always a patronymic: thus, Fotei Feodorovich Osipof's sons hear the middle name of "Foteievich". His son, Yakof Foteievich, hands down the patronymic, "Yakovlevich" to his son, Simeon. Most Russian "Christian" names are of Greek origin. Fotei (pron. Fo-tay)=Photius. Yakof (Yah-kof)=Iakov (Jacob). Ivan (pron. E-von)=Ioan (John). The surname Osipov pron. Ah-se-pof. Feodor pron. F-yo-dor. Simeon pron. Sim-yone.

ing to him the leading of the prayers in funeral processions, and setting him up to pray in connection with festival and ceremonial processions of other sorts. Before the young Osipof there was already opening a door into the enchanting vale of human glory: he enjoyed the distinction he deserved, both through the honor on the part of the elders and the envy on the part of his restricted youthful associates. His zeal, and the reading of religious and moral literature and the books of Holy Scripture deepened his proud consciousness of superiority over those around him, and at the same time multiplied in him thoughts about Heaven and God. Lovingly and tenderly, through the pages of the New Testament, the Holy Spirit came nearer to him, and began to burn into his cold self-consciousness with a tormenting flame of uneasiness.

Sleeping thoughts were awakened, and, like a snake, a torturing fear crept into his soul. Sometimes Simeon Yakovlevich stifled this with self-satisfying recollections of numerous praises lavished upon him; but nevertheless the unsatisfied feeling did not leave him, and his disquietude increased. His soul was drawn toward unknown heights with irresistable force. "What for?—To what end?" he thought. He did not know that these were the first rays of the approaching dawn of religious awakening. But it kindled, and caught fire.

Once Simeon Yakovlevich, with his father and an uncle, Hmirof, went to Mazurka, to the home of Ivan Titovich Hmirof, where there was being held a Baptist meeting. The impressions of this meeting remained forever in the memory of Simeon Yakovlevich, and after thirty years he spoke as though inspired, of the moving songs, the sermons, full of emotion, and the earnest prayers. The testimony of the love of Christ penetrated to the very depths of his soul. There preached the brethren, Ivan Simeonovich Krisin and Ivan Titovich Hmirof.

The first talked about eternal life, and Hmirof of the precious peace of Mary, and invited all to prayer. For the first time Simeon Yakovlevich heard the simple, sincere prayers of believers, in which they interceded with tears on behalf of their relatives in the flesh, Molokans, praying the Lord to grant them repentance unto life.

Is it necessary to say that in this meeting the Holy Spirit completely convinced Simeon Yakovlevich of the fact of his sinfulness and of the necessity for repentance and conversion according to the teachings of the Gospel? With terrible agitation and holy fear in his breast he turned homeward along with his relatives. Contrary to his hopes and expectations, his companions were left very much dissatisfied with the Baptist meeting. To his horror he heard loud jeers, and scoffing, which grew and increased in force every minute. Unable to restrain himself, Simeon Yakovlevich made a mild observation regarding the impropriety of a scoffing attitude toward the prayers, and was ridiculed in a most terrible way. All the anger and helpless malice of the orthodox Molokans was concentrated upon him, as a defender, as they considered him, of Baptist principles.

From this time there arose a definite desire on the part of Simeon Yakovlevich to become closer acquainted with the Baptists and their doctrine. More than once he secretly asked God to give him the opportunity to talk with them. And at last he obtained his wish. The Lord sent to them in the settlement His servants in the persons of I. T. Hmirof and S. P. Stepanof.***

Having gathered together with certain of the local Molokani, Brother Stepanof asked permission of Yakof Foteyevich to read a little from the New Testament. Supposing that Brother Stepanof would take the part of a Molokan reader, and they of expounders or com-

***Stepanov, pron. Ste-pah-nof. Titovich pron. Te-to-vich. Hmirov pron. Hme-rof.

mentators, Yakof Foteyevich consented: but he was mistaken. Stepanof called on them to ask for God's blessing upon the reading of His word. The inspired pleadings were poured out in an unrestrainable flood before the Throne, and tears of heaviness moistened the boards of the floor. The prayer was so filled with power from above, that to Simeon Yakovlevich it seemed that the walls of the room were falling down. At the close of the prayer the messenger of Christ opened the New Testament, and reading a few verses from the second chapter of Philippians, began to explain what he had read. The words of the preacher breathed flaming fire, and with pure love in his clear eyes and with deep emotion he spoke about consolation in Christ and the communion of the Holy Spirit. Sometimes great tears ran rapidly down his full cheeks.

"Consolation in Christ"! No—he, Simeon, did not know any kind of consolation in Christ, or any sort of communion of the Spirit. And if he knew anything, it was only the dead ceremonial of Molokanism. He was awakened completely. While striving to conceal the fact of his having been won by the Gospel teachings, for fear of being subjected to fresh jeers and unpleasantnesses, he began to pray to God, asking Him to bless him unto repentance, the receiving of forgiveness of sins and of the communion of the Holy Spirit. These all were preliminary steps toward a complete break with Molokanism. The Lord had already revealed to him that memorized prayers were wrong. However a whole year of strenuous fighting ensued, before he finally put an end to his own timidity.

Once he happened to go to the home of the believing family of Hmirofs. Out of his aching heart he appealed to Brother Ivan Titovich to help him in his doubts and explain to him more exactly the way of the Lord. Joyfully the Christian family responded to his appeal. They

gathered together and sang, and talked of the immeasurable ocean of God's love, and offered to pray for him. Accepting the suggestion, Simeon Yakovlevich bowed his knees before the Lord. And when to Heaven were raised the fervent prayers of the believers for his conversion, he stood it no longer. The despairing wail and cries of the awakened sinner filled the home of the Hmirofs. The believers shouted in rapture and rejoiced unto Heaven: Simeon Yakovlevich had repented.

Like a flash his face lit up: his grief was gone, his sufferings had vanished. Raised and renewed in Christ, he sang with the believers hymns of praise, and the sounds of spiritual happiness and rejoicing were carried afar. A new, unknown world opened itself to his happy vision, and the power of darkness gave place to a radiant, undying light.

The words of the Scriptures proved to be true with regard not only to salvation, but to the world's hatred also. From the very first days after his conversion, Simeon Yakovlevich had to start out on the thorny path of persecution. After a few days there was gathered in his father's house a Molokan meeting. In the order of the established ritual he was asked to pray. Not without inward strife, he refused: the Molokans were astonished. The next time they again called on him to pray. To refuse was impossible, and he opened his lips—but what was this?—where were the "Inspired" Molokan prayers? With free improvisation, and inspiration from above, and in unmemorized words he confessed the name of the Savior of sinners, thanked Him for salvation and prayed for his Molokan brethren. This frank prayer of Simeon Yakovlevich gave the Molokans a shock, and put them in a rage: they began to hiss, "Baptist, Baptist"; abusive speeches, jeers and scoffs were poured out upon him. And in this regard Yakof Foteyevich exceeded all the rest. He simply could not reconcile himself to the thought that his

son Simeon, the grandson of his own father, Fotei Feodorovich, who obviously placed so much hope in the Molokan eldership, should become a despised Baptist.

"While I am alive, you can't be a Baptist", hissed the enraged father. "Cast all this folly out of your head! Know that according to your notion it is not going to be".

But he did not think of entering the Baptist organization. The will of God and the Church was still closed for him, and Simeon rejoiced with childlike joy in his own repentance and the forgiveness of sins which he had received.

The "weighty" speeches of his angry father were sometimes reinforced by still more heavy fists: Simeon Yakovlevich was beaten up. In order not to permit his son to be baptized Yakof Foteyevich started a strict regimen for him: he did not let him get away from himself, and would not permit him to go to Pyeski. But what can restrain one who has come to love Christ from fulfilling the whole will of God? Having come to a consciousness of the necessity of uniting with the people of God in the way indicated from above, the nineteen-year-old youth was baptized on the 15th of August, 1894. Nothing had any more terror for him. Notwithstanding the presence at that time in the settlement of his grandfather, Fotei Feodorovich, threatening in a way not to be ignored, the young Christian, in the dark and silent night made his way out through a window to the street, and reaching another settlement four versts from the place where he lived, he was met by brethren and sisters who were expecting him.

There in that settlement, in the midst of the holy quiet and silence of night, he was baptized by S. P. Stepanof. The peaceful stars burned in welcome above him, the glow of breaking day kindled in the east and the day-songs of the Christians rang in a heavenly harmony: Simeon experienced an unbounded ecstasy.

Rumors of the nocturnal baptism reached his father's home, not immediately but after several weeks. There came a cold frosty night: the crickets were singing their sweet nonsense: Simeon Yakovlevich had wholly resigned himself to the embrace of sleep, when the heavy nervous footsteps of his father stopped beside his bed.

"You asleep?"

"No, Father", he answered at once; and immediately he is wide awake, having a premonition of some inescapable calamity. The premonition is soon justified.

"Tell me", his father asks hoarsely, "have you been baptized?" In the question of his father are clearly heard the heralds of a thunderstorm, a hurricane, a fire: but the son manfully replies, "Yes Father, I have been baptized".

Yakof Foteyevich became enraged and furiously threw himself upon his son, and the beating started. He beat him in the face and over the head, tore his hair and in a choking rage taunted him: "This is what you get—I will baptize you—in *my* way". Simeon Yakovlevich was ready to lose consciousness; the sweet music of the crickets mingled itself with the weeping of his wife and the cries of his mother, "Father, stop": but the exasperated Molokan spirit was not yet entirely satisfied. The prayers of the members of his family were in vain. Counting the deed done far greater than the measure of punishment already inflicted, the Molokanin, in whose breast religious fanaticism had destroyed parental affection, drove his son, clad in his underclothing alone, barefooted and bareheaded out into the yard and locked the door. It was freezing. The pale rays of the moon glanced from the emerald surfaces of the snowdrifts. The winter cold enveloped the overheated body of the sufferer, and blowing upon him with its cold breath, became unbearable.

"Father, let me in, I am freezing".

"Oh no, you are holy", angrily taunted the father, "don't fear—you won't freeze".

The members of the household took advantage of the father's remaining in the entrance to throw out through a window a "shuba",* felt boots, and a cap: Simeon Yakovlevich put them on. In a few minutes his father opened the door and seeing his son dressed, ran up to him and began to strip him. Only after a vigorous effort on the part of Simeon did he abandon his evil purpose. However he dragged him off to a stable and there locked him up. The whole night he remained in the stable with the calves. Bathing himself with tears, he prayed for his father, and for all the Molokans. He resolved to die if this should be necessary, but not to desert Christ. In the morning they let him out. His mother tried to persuade her son to make amends to his father and be reconciled, and not to torment himself or them. But Simeon Yakovlevich answered, "This would lead me and you straight to hell. It will be better for me to suffer all my earthly life: only let me be a partaker of the heavenly calling. Lord grant me that I may bear all the afflictions and sufferings with which I may meet, on the road in following Thee", he prayed, in the hearing of all: and finishing the prayer he sang: "I have found such a Friend as there is not on earth".

His father's torturing did not end with this. Many were the blows that Simeon Yakovlevich had to suffer for his faith in Christ: many were the sorrowful pages in his life, and they are all recorded with the Lamb in Heaven. We will recount only a few of them. One time, paying no attention to the threats of his parent, Simeon Yakovlevich secretly set out for Pyeski to take part in the Lord's Supper. But it became known to his father, and

*An overcoat of sheepskin or fur coming to the knees or a little lower. Wooly or hairy sides of skins always turned inward.

meeting him in the hall, he came up to him and asked, "Where were you Sunday?"

"In Pyeski at the meeting.".

Nervously the father cried out, "But who gave you permission?" Quietly, modestly the son answered, "The Lord".

"Er-er the Lord?" roared the malicious spirit dreaming in his soul. And it began: he seized him by the hair with both hands and for a full hour dragged and pulled him over the floor. At times he would leave off beating him, and sitting down on him would rest holding him fast with his hands. Collecting his strength again he took him by the hair, beat him over the face and stamped upon him with his feet, hissing disgustedly, "Here's breaking—of bread—for you". While his tormentor was resting the son kneeled before him and prayed aloud for his fanatical parent. It seemed as though the prayer ought to bring to his senses the "spiritual" Christian, as the Molokani call themselves. But the result was the opposite.

"And—" shouted the father, "you pray for me!" And again the brutal punishment started. It is possible that this beating might have proved fatal if it had not pleased the Lord to prolong the days of Simeon Yakovlevich's life. From the kitchen word came of the arrival of guests and the execution was broken off. Leaving him the father said, "Well this is your luck—it is evident you will live a while longer, and remember how to go to Pyeski for the breaking of bread".

Two whole weeks Simeon Yakovlevich was in bed sick. His head ached, his hair fell out, his beaten-up body ached unbearably. Feeling a little better he joyfully thanked God for the trial sent down upon him.

More than once Simeon Yakovlevich was tried for his faithfulness to the Lord's day. His father sent to Tyernovka and Pyeski for work hands, and invariably on Sunday, in order that Simeon Yakovlevich should break

the commandment of the Lord and be deprived of spiritual fellowship at the meeting. Once he wished to take him with him on Sunday to a bazaar. Accompanying his father were his grandfather and other relatives, in all eight men. Simeon Yakovlevich absolutely refused. They locked him up in the barn and rode off. Finding a trap door in the ceiling he crawled out and went off to the meeting.

Once his grandfather bought as holiday gifts a half-shuba* for each of his sons and grandsons, and he let Simeon Yakovlevich try on one also. The latter put it on, and the grandfather asked, "Does it fit?" He answered, "It fits; thank you, Grandfather".

"Wait before you say 'thank you'. First throw away your Baptist rot, then you will get the shuba".

Simeon Yakovlevich took it off and said, "No, Grandfather, you would better take the shuba".

Once this sort of thing happened. It was severe winter. His father was going with Simeon Yakovlevich in a sleigh across the steppe. Along the road he began an earnest conversation with his son about his religious views, and at first quietly argued with him to return to Molokanism. But as always he ran up against the firmness of his young son. Little by little the father became enraged, struck him over the face, pushed him out of the sleigh and quickly galloped away with his powerful horses, leaving the son in the midst of the desolate steppe, far away from any dwelling. With what sort of feelings the twenty-year-old youth, insulted and cursed, went along on foot over the winter road, can judge only a heart capable of feeling the depth of another's grief.

The Lord meted out his own just punishment upon the persecutors of this youth already in their own lifetime. Terrible was the end of the grandfather and father of Simeon Yakovlevich. The grandfather was brutally

*A hip-length coat (mackinaw) of sheepskin.

killed by rising peasants at the time of the revolution of 1905. His father began, some ten years before his death, to rot alive. In his intestines terrible ulcers opened. The surgeons cut out an opening in his back as a passageway, because the direct intestine was ruined. From this he died, in terrible agonies.

Simeon Yakovlevich having experienced so many persecutions for his confession of Christ held a firm faith to the end of his days and died March 21, 1920 in the village of Pyeski.

CHRIST'S DOCTRINE OF GOD.

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The distinctive contribution of Jesus was not so much a new term or even a new idea as a personal knowledge. He knew God for Himself as Father. He knew Him as holy, just as did the Jews, perhaps even more than they, even though His conception might be less external and legal. He knew God as omnipotent, Creator, just as did the Jews. In holding these thoughts, He was simply walking in the lines laid down by the prophets. The quite new contribution that He made to the doctrine of God was to regard Himself as related to God on terms of the closest intimacy, so that through that intimate fellowship, was revealed the Fatherhood of God to all men. What the connotation of the term Father may be, we shall have to enquire later, but at the very beginning, we need to make one point clear. Jesus did not regard Himself as Son of God in the same sense as He applied that term to others. He did not regard God as His Father in the same sense as He looked upon Him as the Father of all others. God might be revealed in history. He might have spoken in the prophets. He might show His goodness in the flower of the field. But as Father, in the sense that Jesus gave to the term, He was not known to be, until He was revealed as Father to Jesus. Jesus, of course, is not the only teacher who has applied that term to God. Max Müller tells us that there is no religion which has left a literature which does not do the same. Whatever may or may not be the truth about that, it is certainly the case that the Old Testament speaks of Him as Father. Yahweh was regarded as the Father of Israel. "When Israel was a child, I loved Him and called my son out of Egypt". "In the place where it was said unto them, Ye

are not my people, it shall be said unto them, Ye are the sons of the living God". God could be called the Father of the King, who was the son of God. It could also be said that man was made in the image of God. But terms are not everything. Without betraying any desire to score points for the Christian doctrine of God over the Jewish, we can mention a few ways in which the emphasis of Jesus on the Fatherhood of God differs from that of the Old Testament, and which would be admitted by Liberal Jewish theologians. For in a matter like this, we ought to be after truth and not apologetics. Eventually, it does not matter whence the truth comes to us about God, so long as it is truth. In these ways, purely in the use of a term, Jesus goes beyond the Jews.

(1). Almost entirely in the Old Testament and early Jewish thought generally, God was looked upon as the God of the nation. The individual was God's only insofar as he shared in the sonship of the commuuity. That does not mean, of course, that the personal relationships between God and the individual worshipper were denied, but it does mean that the closest intimacies were impossible. And since, in the Hebrew cultus, the priest appeared on behalf of the community, and performed the acts of worship on behalf of it, this meant, to all intents and purposes, that a large number of people never even realized that God was the Father of the individual man, and would meet him in the intimacies of his heart, alone. But Jesus interpreted the Fatherhood of God in an intensely personal way. God loved men and women by themselves, for themselves, apart altogether from the fact that they might belong to a community for which also He had a purpose.

(2). Even where God is called the Father of the king in the Old Testament, He is so only insofar as the king is the representative of the theocratic people. True, it was acknowledged that Yahweh might have a special pur-

pose for individuals, and that particular men might be dear to God's heart, but even then, that particular person was God's servant, not His son. "Ebedh Yahweh" was a great term. It was the highest term that could be given to a Hebrew. It implied that God had a purpose for a man, knew him and loved him, and that the man knew God and did His will. But it does not mean "son". There are intimacies of fellowship between God and man, a close personal touch, a depth of knowledge, and a mutual sympathy, revealed in Christ, which the Old Testament never even dreamed of.

(3). The term in the Old Testament could be applied to men only as they were or became members of a holy community. They were sons of God because of their antecedents. With Jesus, God was the Father of men, irrespective of who they were, what they were, where they belonged, and what their manner of life was. God loved sinners as well as saints. He loved Greeks as well as Jews. He loved publicans as well as priests. Geography, a bank balance, and clerical dress mean nothing to God.

But as yet, we have touched only the fringe of the question. Jesus called God Father. He called Him the Father of everybody. He called Him the Father of the individual. But to say that is to say either too much or too little. Terms count for a good deal. We cannot know God in His fullness: we can know Him only as He reveals Himself to us. And in the interpretation of Him, we have to use symbolic language. The term Father is only a symbol, although it is better than most other symbols that are applied to God. But we need to know what Jesus put into it. And it is at just this point that we reach what can be called the distinctively Christian doctrine of God, that is, the Fatherhood of God as revealed in Jesus Christ, His Son. We need first to vindicate the right to

call this the Christian doctrine, and secondly to interpret it.

(1). First, Jesus believed that He possessed a quite unique moral personality. It is the custom to speak of the sinlessness of Jesus, and that method of speech, so far as it goes, is satisfactory, although it is too negative for the full description of a personality. But the meaning is fairly clear. It describes Jesus as being, so far as morality is concerned, quite unique in the world of men. In the consciousness of Jesus Himself, we find the evidence of one who realized that not only was He a perfect moral and spiritual being, but also that by virtue of His own character, He possessed the right and the power to redeem the souls of others from sin. The natural implicate of there being such a character would be, we should say, that the possessor of it would enjoy a unique sense of the nearness and fellowship of God. He would enter into recesses of the divine mind that would be closed to others, and He would enjoy an intimacy of life with God that others could never attain. For when we assert the sinlessness of Jesus, we do more than put Him where He has never been approached: we make Him quite unapproachable. The appealing, but impossible, ideal of the Christian is to be like Jesus. When we take fully into account the solidarity of the race, we are forced to the conclusion that sinlessness is a non-human quality. Nobody else will ever possess it. There may be, in the process of the centuries, in the case of choice spirits, an approximation towards it, but it will never be realized. For a man cannot become sinless. He either is or is not sinless, all his days. Jesus, then, enjoys naturally an intimacy with God which is completely outside human experience, since the morally perfect must be linked with the highest spiritual powers.

(2) That Jesus claimed to possess this uniqueness of fellowship, the Gospels prove to us. There are texts we

can quote, such as "no man knoweth the Son save the Father, and no man knoweth the Father save the Son and He to whom the Son willeth to reveal Him". The reading of this is doubtful, and the meaning is even more doubtful. Harnack seems to have proved his case that ἔγνω should be read, but even then the uniqueness of the saying is beyond all dispute. Some speak of it as a block of Johannine theology which has made its way into the Synoptic tradition, meaning by that, of course, that it does not come from Jesus. It may be so, although the arguments that have been offered in support of that theory are not very convincing. But the proof of this unique intimacy of Jesus with God does not depend upon the reading and meaning and authenticity of isolated texts. It is the reflection of the whole Gospel portrait. The intimacy of His prayer life, the untroubled way in which He was always certain of the will of God both for Himself and for others, the complete absence in Him of anything approaching moral indecision, His insight into the deepest facts of life, His calm certainty that, in His own person, He brought a message of gladness and redemption to men, all this is proof of the unique way in which Jesus was related to God. He knew God was His, and that He was God's. He had read God's heart. And with the spell of the vision still upon Him, He had come into the world to admit others into the knowledge of what He knew.

(3). Jesus spoke of Himself as God's Son. He regarded God as His own Father. This might quite conceivably mean several different things. Jesus might have referred to Himself as the Son of God in the same sense as that term could be applied to others. This He never did. He never put Himself on a level with others as sharing in the blessings of the Kingdom. He brought the Gospel. He was the King of the Kingdom. He brought forgiveness: He had no need to be forgiven. He brought

men into the knowledge of God the Father: He already possessed it. He showed them how they might be sons of God: He was Son of God, and had no need to become it. Or the term might have been used in an official sense, to refer to Jesus as the Messiah, just as, in the Old Testament, it was referred to the King as the head of the theocratic community. Such a usage would have been historically accurate, as we can see from the Gospels. Three instances can be quoted. (a) In Matthew's account of the confession of Peter, we read, "Thou art the Christ, the Son of the Living God." If this version is correct, then it means that Jesus was willing to have the term "Son of God" applied to Him in an official sense as Messiah. If, on the other hand, Matthew's version is not correct, it is still proof that, at the time the Gospel was written, the title was Messianic. (b) In the parable of the vine-dressers, there can be little doubt that Jesus was referring to Himself as Messiah under the figure of the heir. (c) Then also we have the same kind of thing in the question of the high priest, "I adjure thee by the Living God, that thou tell me whether thou be the Christ, the Son of God". But strange to say, except for the one instance in the parable, Jesus did not define Himself in a Messianic sense as Son of God. He meant something deeper than that, something personal and intimate, behind and regulative of His official role.

This is forced on us not only by such a text as "No man knoweth the Father save the Son", but also by the whole life of Jesus. He came into the world of men as one who had rested on the bosom of the Father, able to speak with confidence as to what He had found there. It would be going too far to say that Jesus implied anything metaphysical in the title. In the Synoptics, there is, so far as one can see, not a vestige of the idea of preexistence, nor anything approaching the Johannine doctrine of the Logos. Jesus never claims to have shared

the life of God in a pre-temporal way. He never claims to be divinie. He gives support to none of the classic theories for the interpretation of His person. He confesses ignorance. He declares His goodness to be derivative. And yet, all the time, the impression is there, to use Denney's phrase, that He faces man as being Himself on the side of God. He can be defined by no ordinary terms. He knows that He is altogether human, and yet that He is not human at all. His personality springs out of, and reaches out to the eternities. He has heaven in His heart. The breath of God is the native atmosphere of His soul. He has trodden a path no other can tread, and seen glories no other can see.

But we must go further and ask what was the content, so far as we can learn it, of Christ's consciousness of Sonship. We can fix upon these facts with certainty. (1) Jesus was entirely submissive to the will of the Father. He had no thought that was not inspired by God. He was full of God. His meat and drink consisted in doing the Father's will. Even though the cup were full of bitterness, He would drink it, if God so desired. And there was no fatalism about this. It was the sublime consciousness of one who knew God so well that the Father's will was plain, and who always did instinctively and enthusiastically what He knew the Father desired. (2) Second, there was the fact that Jesus and God had intimate fellowship with and knowledge of each other. Not only in moments of ecstacy was this so. The consciousness of God did not come and go. Jesus lived continually and consciously in the presence of God. He knew God and none but He did know God. And God knew Him. In the essential things of life, there were no secrets between Them. There was no sin in the life of Jesus to cloud the vision of God. He was the unspoiled babe to whom divine mysteries are told. There was sympathy on the part of Jesus with God, sympathy with His pur-

pose in the world and His heart-ache over sin. He spent His life in prayer. And He was certain of the sympathy of God. He knew that God understood everything. (3) He knew that God had made Him supreme in all the affairs of the Kingdom. God had delivered everything into His hand, and God would do that only to one who shared His nature. And then (4), He knew that, since the Father watched over Him, nothing evil could touch Him without the Father's knowledge and consent. Twelve legions of angels were at His disposal, should He desire them. Even though the cross might come, it was because in the working out of the inscrutable purposes of God, it was necessary.

That, then, was the consciousness of Jesus, so far as we can gather. That has touched only the fringe of it, but it is as far as we can go with safety and reverence. And only in the light of it, can we learn His doctrine of God. In the innermost circles of intimacy with the Father, none but Christ can be. The knowledge of the divine will, the desire to please the divine heart, the certainty that nothing of harm could touch those who loved God—this Jesus wished all to have. But there was something, a certainty which could come only from an untroubled past, a gladness which could come only in the knowledge that there had never been sin—there was something that Jesus had which none other could have. Others have to grow into the knowledge of their sonship: Jesus had it all the time.

But He was not satisfied with knowing Him as His own Father. He revealed Him to men as the Father of all. It is just here that we come up against some of the most debatable questions in the whole realm of Christian theology. (1) First of all, we need to realize that fatherhood on the lips of Jesus had a meaning which we do not easily realize today. The Jews took family life seriously. The father had absolute authority in the home. Obedience

and reverence were due to parents. They were, humanly speaking, the creators of the child. They had superior wisdom. They were responsible for the children and everything the children had came from them. But with the modern world, there has come a loss of reverence for parenthood. When Jesus spoke of God as Father, He had in His mind something of what Jewish family life had taught Him. There was to be intimacy and friendship between father and son. But there was to be none of that easy holding of God's goodness which is so common in the world today. There is too much preaching of an easy Fatherhood as though that were the be-all and end-all of theology and religion. Fatherhood to Jesus implied authority, creatorship, kingliness, sovereignty self-surrender on behalf of the child,—all that on the part of the father, and obedience, reverence, Godly fear, on the part of the children. He taught the possibility of intimacy between God and man, but it was an intimacy which was an achievement of discipline and a triumph of soul.

We often hear it said that the distinctive note in Christianity is love, whereas that of Judaism is holiness. It is a false antithesis. Judaism has something better to preach than a holy God: it can preach a God of love. And Christianity has something bigger to declare than a God of love, and that is a God of holiness. Both holiness and love by themselves are unsatisfactory terms. They need to be used in conjunction with each other. Love in the thought of many becomes weak and morally neutral. Holiness become mechanical and legal. But a God of holy love has about Him something of purifying salt which will keep His character from being misunderstood. The love of the Father is indissolubly united in any true theology with the sovereignty of the King and the purity of the perfectly Holy One.

(2) The second debatable question relates to the

scope of the Fatherhood of God. Does it embrace all or only the saved?

Jesus taught the near presence of God to everybody, but He knew that the ideal of close fellowship between the son and the Father was realized only in Himself, and that it was only through Himself that it became a possibility to others. But although God is the Father of all, He is Father to some more than to others. Jesus always brought religious ideas to the bar of moral conceptions. The good pleasure of God is for all, but it is very few who enter into the knowledge of it. God's goodness can be appreciated to the full only by those who are training themselves in the difficult task of obedience. God loves sinners as well as saints, but His Fatherhood means more to saints than it does to sinners.

Before we draw out the implications of this, it will be well to set the thought of Jesus by the side of that of His predecessors and the Jews of His own day.

Jesus looked upon God as the God of the whole world. Israel might have a definite work to do, but the children of Abraham, as such, were no dearer to God than the children of anybody else. There were to be no national barriers in the Kingdom. If one were challenged to bring up texts in support of this statement, one would find it very hard to do so, apart from the doubtful missionary command at the end of Matthew. One comfort is that those who dispute the assertion cannot find textual evidence in support of their position, either. And we can always be thankful that we do not always need proof texts for everything we believe. The religion of Jesus is universalistic to the core. The God He spoke of is either the God of the world or He is no God. But that is not enough. The Jews were monotheists. They believed that God was the God of the whole world. But that does not mean that He loved Greeks as well as Jews or even that He loved them at all. On this question of

the extent of God's Fatherhood, there were divided voices in Israel, and sometimes the same man could hold inconsistent views. Some thought of the covenant relationship between God and Israel as quite unconditional. God had chosen out Israel to be His people, and that was the end of it. Israel was God's people and would be so *in perpetuum*. But others were more open to moral considerations, and saw that, through unseemly conduct, Israel could lose her privileges. Some believed that God was the Father of all Jews; some, of the remnant of the good-living among the nations; some, such as 4th Esdras and parts of the Apocalypse of Baruch, seemed to think that the Palestinian Jews, as such, were the redeemed, and that God had no redemptive purpose or love for anybody else. The ordinary Jewish attitude in the time of Jesus was narrow in the extreme. The orthodox rabbinic doctrine was that the covenant between God and Israel was unconditional and indestructible. It was not dependent upon moral considerations. It is in this sense, and practically only in this sense, that the Jews in the time of Jesus could be accused of Deism. There had been nobler views in Israel. The prophets had dreamed dreams, and seen men and women flocking from the east and west and the north and the south into the kingdom of God. But they were voices crying in the wilderness. There was a relapse, and the mean spirited gained the day. By the time of Jesus, God was little more than a punctiliously orthodox Jew. There is no need to set the teaching of Jesus by the side of this. So far as nationalism is concerned, Jesus was everything that the Jews were not, and hardly anything that they were. He taught the universal love of God the Father. That is the genius of His religious view of the world. He went out to search for sinners. He made friends of publicans. He did some work at least among the heathen. He taught the love of the Father for the good and the bad. He did not say in

so many words that God was a universal God, who redeemed men irrespective of their nationality, (at least, so far as the Gospels tell us), and the early church had considerable difficulty at arriving at this, but Paul got right to the heart of things when he said that in Christ, there was neither Jew nor Greek, bond nor free, male nor female.

In what way did Jesus speak of God as the Father of all? That He did so is obvious. God makes His sun to shine upon the evil and the good, and He sends His rain upon the just and the unjust. Here, by the way, is proof that Jesus regarded all natural forces as being ruled over by God, working out His pleasure and will. This, of course, would be an obvious thought to anybody with a vestige of a religious view of the world or a trace of constructive thinking in their make-up. It is obvious that the movements of nature follow natural laws, and that they cannot be altered to suit religious people. But Jesus does more than say that the bad man shares along with the good in the blessings of the natural world: He says God loves him, searches for him, wants his companionship.

This is one of the most beautiful, the most original, and the most significant truths ever uttered about God. The loftiest of the Hebrew prophets had never got anywhere near this. Some had seen God's plan for the world. One, Hosea, through the poignancy of his own tragedy, saw a larger purpose in God's mind and His love for the sinner, but none were able to declare God's yearning, His agony, His search for the sinner, with such conviction and passion as Jesus. Nobody saw the sinfulness of sin as did He. Nobody saw the sheer barrier it set up between God and man. But He knew that sin or no sin, God wanted the friendship of the sinner, and that His love was so great that He was determind to break the barrier down. God was not holy in the sense that He

was alienated from men: He was holy in the sense that He wanted to lift men up to the light of His own holiness. The Bible is filled with a good philosophy of life. We are shown God's persistent love and search for the sons of men. There is an intense air of reality about it all, but it had never been brought to the fullness that Jesus gave to it. "There is joy in heaven over one sinner that repenteth": nothing truer, more beautiful or more satisfying than that has ever been given to men. Man may seek to escape from God, from His punishment, from His law, but wheresoever he goes, he cannot go where God is not. We are shown this in two ways.

First, we are given it in the express teaching of Jesus, and particularly in that masterly trilogy of parables in Luke XV. We must beware of taking these parables too far. Some have looked upon the parable of the Prodigal Son as the standard of everything in Christian theology, which is as foolish as it is unscientific. There are scores of important things that Jesus was in the habit of speaking about that are not in that parable. Sublime as it is, even Jesus could not put all He knew of God and man into it. But the parables give us this much. God loves sinners. They may have gone into a far country. They may have sold their birthright. They may have lost the right of being sons, and their ability of being servants. They may have ruined themselves, body, mind and soul, by living among swine. Men may despise them and laugh at them. But God loves them and looks for them and longs for them to come back, and treats them with honor when they return. The whole of Christian theology is not in that, but a considerable amount of it is, that part of it which lies at the basis of and is the power of all evangelism, the love of God for sinful men.

And then, secondly, we are shown in the conduct of Jesus what His conception of God was. He came to reveal God, in life and act as well as in speech. He made

friends of sinners. He went out to search for the outcast. He was sympathetic with those struggling against temptation, and very tender to those who fell. Somehow, when men came into touch with Him, they found the best things of life given to them. They found a God of understanding and love, one who listened to the prayer of the repentent heart, though it was not couched in the orthodox language of the theologian, a God who ruled by love and not rigid law, who was as compassionate as He was holy, and as tender as He was just. God is very near. He does not dwell in inaccessible places, and He is not reached only at stated seasons, when prayer and worship are offered Him in a stated way. He is near to men, nearer to them at every moment of their life than they are to themselves. He is ethical through and through. He hears prayer, forgives sin, pours out His grace upon men, and guards them continually.

Another problem comes up for examination in which it is necessary to put Jesus by the side of His contemporaries. It is quite common for religious people to believe that a disciplinary process is running right through the events of a man's life. That is a theory with which we have no reason to quarrel. Indeed, we should need to quarrel with the constitution of things, were it not ethical through and through. But this faith can be interpreted in a wrong way. It is safest to regard the discipline as a general principle, to believe that, if we take life in the broad sweeps, we shall find sin bringing its punishment and virtue its reward. But it is wrong and dangerous and insulting to look upon any particular success that befalls a person as being the reward for any particular virtue, or any particular mishap or failure as being the punishment for any partcular crime. In fact, so far as the individual is concerned, it is dangerous to look upon material prosperity or failure as, in any way, reflective of the spiritual life of that particular person.

There were various theories current in the time of Jesus to explain how calamity and suffering could exist in God's world. By some, the problem was regarded as insoluble. God's ways are not man's, and man, in his ignorance, simply has to accept the fact that he does not understand everything. Others said quite as frankly that wherever there was suffering, there was sin, and that the suffering was the result of the sin. There might be cases in which the facts seemed to belie this, but that was so only on a superficial view. If we knew everything, we should know that the righteous man who suffered was not as righteous as he seemed. Others held to the old doctrine that the sins of the fathers were visited upon the children, and defended in a quite mechanical and rigid way the idea of the solidarity of the race. Others took the line that in the world to come there would be compensations. But nearly all thinkers felt it incumbent upon them to give an explanation. Evidently the minds of men were troubled by the injustices of life. But Jesus never looked upon the presence of suffering as a speculative problem at all. He knew that it was not always punishment for sin, either the sin of the sufferer or of his parents, but He also knew that it presented a glorious opportunity for training the soul. He did not deny that the two worlds of matter and spirit are bound together in a unity so close that they cannot be found apart, and if questioned, I imagine, would not have doubted that, in the long run, the physical happenings of a man's life are the outward expression of his soul. Every man finds what he really needs. Calamity to one is not calamity to another. It is an exaggeration to say that all things work together for good, but in the long run, the physical universe works to the final good of all those who desire it to do so. But to Jesus, there is no real problem. He makes no attempt to work out a theodicy. He is sure of the love of God, and He is certain that in the darkest

night, in spite of all appearances to the contrary, there is not need for any to lose the sense of the near presence of God. It is impossible for one to judge another or to judge for another. Each must find in the happenings of his own life what is divine punishment and what can be used for the discipline of the soul.

But Jesus has a good deal to say of the Fatherhood of God to those who already accept it, that is, the Fatherhood of God which can be enjoyed in the fullest measure only by those who act as sons and daughters of God. Here once again, He shows His ethical realism. The relation between God and man is a personal matter: it is not dependent upon the cultus. Jesus does not decry public worship or the continuity of the religious tradition in the community. He accepts them both, and recognizes the necessity of both. He attended divine worship, and He formed an apostolic band to make and preserve a new religious tradition. But this was not to take the place of personal religion. If a man wished to know God as Father, that is, in the intimacy that is characteristic of family life, he must go further than the cultus is warranted in taking him, and he must go out to find something better than the religious tradition can give him. He must meet God face to face, and know Him for himself. And in presenting the Fatherhood of God to those who might be supposed to know something about it, Jesus was desirous of doing two things. First, He wished to impress upon them in a way they would never forget the fact of the divine nearness and knowledge and love, and second, He desired to urge them to bring their own conduct into line with God's will. We must look at the first point a little more closely.

In a wealth of illustration and metaphor, Jesus shows the love of God for His children. He speaks out of a confident assurance. What He teaches, He has tested for Himself. He is certain that the temporal and physical

life is a peculiar object of the care of God. "Be not anxious, saying what shall we eat or what shall we drink or wherewithal shall we be clothed? For after all these things do the Gentiles seek. But seek ye first His Kingdom and His righteousness, and all these things shall be added unto you". Here we are shown the attitude of Jesus to God and life in three or four ways. First, He believed that the love of God went right through life. There was no care of His children that was foreign to Him. He was not so absorbed with their spiritual interests that He overlooked the fact that they had bodies as well. God's love embraces His children entirely. He allows them neither to hunger or thirst. Then, secondly, we are shown the sublime confidence with which He leaves all temporal things to God. Your Father knoweth. He gives you what you need. You must not fret yourself in anxiety over your hunger and poverty, for your Father will satisfy your every requirement. There is no need to fear. The righteous man will not be forsaken, and he will have no need to beg his bread. Then, third, we are shown the way in which the interests of human life should be regulated. God and His righteousness should come first. They should be the prime interests of the godly man. Nothing should be allowed to interfere with them. And then, last, we see the kindly humor with which Jesus looks at men. He sees them tossed and torn by anxiety over mere externals, what they are to eat and drink and be clothed with. He has seen how people put all their energies into these things, and bring themselves to a premature grave because of it. You have no need to do all these things. Why! the Gentiles act like that.

Jesus emphasised this truth on more than one occasion and in more than one way. An earthly father, with the stain of sin on him, and therefore prone to selfishness and deception, does not give his child a stone for bread, or a serpent for a fish. A father would not mock

a child in its misery. Will your Heavenly Father mock you? Do you think He will bring you into the world and then let you starve? In the Lord's Prayer, He showed how the common necessities of daily life could be made the objects of prayer. The Kingdom has not come until God's name is honored, sinners forgiven, God's will is done, and the hungry are given bread. Then Jesus compares God's love for human beings with His love for birds. They do not toil, they do not gather into barns. But your Father feeds them. Look at the sparrows. They are worthless, practically. But not to God. He sees them fall. Why the very hairs of your head are numbered. Not the least thing can happen to you that He does not see. And then, when Jesus sent out His disciples on their great preaching tour, it was with the command that they should trust themselves to the love of God, and go with a sublime disregard of inconveniences. Take no food, no money, no staff. Do not arrange your lodgings beforehand. Be not over-anxious about your message, and have no fear, even though you are imprisoned. God knows, and allows no harm to come to those who love Him.

He showed the love of the Father also in His emphasis on the need for prayer, and the absolutely emphatic way in which He showed that prayer would be answered. Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you. The quality of any religion is to be tested by the quality of the prayer life it produces. The calm confidence of Jesus in the goodness of God is shown in the certain way in which He believes that God hears and answers prayer. But the prayer must be real prayer. It must be the expression of the heart. It must find its place in the general desire for the Kingdom. It must be a prayer that we are determined to answer by our own exertions. We must be patient until we get the answer. We must keep on asking, keep on seek-

ing, keep on knocking. Persevering determination in prayer is taken up by God into the powerful influences that bring the Kingdom.

But the love of God is centered on the spiritual life of His children just as much as on their material life. That might be taken for granted, but Jesus was careful to make it clear. God gave food and drink to those who made the Kingdom and righteousness their first care, but He was careful to give them the Kingdom also. That was His great task. For that, He had sent His prophets, raised up His judges, and trained His lawgivers. It was for that, that in the fullness of time, He had sent His Son. In the Kingdom, when it should finally have come, there would be no more hunger or thirst, no more disease or death, no more hate or revenge, no more sin needing to be forgiven. It was the task of the Messiah to enrol men and women in the service of the Kingdom. The splendor yet to be revealed was slow in coming. There was to be a weary wait between sowing and harvest. But every earnest endeavor, every noble deed, every worthy prayer, every soul redeemed, made it the more certain that God would bring His little flock into the Kingdom. The angels were on the side of the faithful. Each was the object of the love of God.

Speculative problems arise here, as they arise in many places in the teaching of Jesus. How can the infinitely great take a personal interest in the infinitely small? How can we be certain of a Fatherly Providence in a world that shows so much poverty and sin? How can we justify the presence of evil in a moral universe? These are important questions. The honest and reverent discussion of them is necessary by any thinker who wishes to have a message for the modern world. But Jesus was not interested in speculative questions. Enigmas insoluble by science were soluble by faith. Nay! to faith they were not enigmas at all. Faith saw

the whole plan of God in broad outline, and the details which were not seen were left in confidence. But though Jesus was no speculative thinker, He has given us the lines on which our theology must be constructed. A God who is ethical through and through, who is perfectly good, whose love embraces all that is human, who holds the physical and the spiritual worlds together, and through them works with undivided purpose to the Kingdom of perfect holiness and love and truth, that faith has been tested by the experience of the saints, and the thought and life of Jesus. Many problems remain to be solved, but the more one knows and thinks and prays, the more one realizes that the only way that problems of earth or heaven can ever be solved is in the light of the Gospel of the Fatherhood of God revealed in Jesus Christ.

BOOK REVIEWS.

I. THEOLOGY, PHILOSOPHY AND APOLOGETICS

"Systematic Theology." By Wilhelm Herrmann. Translated from the German by Nathaniel Micklem and Kenneth A. Saunders. The MacMillan Co., New York. Price $1.50. 152 pages. 1927.

Dr. Hermann was the most outstanding representative of the Ritschlian school during the last quarter of the nineteenth and the first quarter of the twentieth centuries. He taught in the University of Marburg from 1879 until his death in January, 1922. This brief work on Systematic Theology was published after his death. Indeed, he did not intend it for publication. "It was his habit when lecturing to dictate a paragraph to his audience and then to expatiate upon it ex tempore. This book contains what appears to be the final, or best form of his constantly revised paragraphs for dictation. It is therefore very closely knit in form and gives the finest essence only of his message."

The book is divided into two parts, the first containing a delineation of the study of religion, more particularly the Christian religion, as a science. The author rejects the "intellectualist" explanation of the essence of religion, which seeks to reduce religion to something else, and accepts the scriptural view, which regards it as irreducible to anything else and as apprehensible only by those who are endowed with it, those who accept it by faith. Along with the "intellectualist" view he rejects every attempt to base religion upon the scientific knowledge of the world. For example, he sees no worth in the theological argument as a basis for religion because (1) we do not know the totality of things, (2) we do not always find a purposeful order, and (3) "even if this argument were sound it would prove the existence not of God, i.e., a Being of absolute wisdom, but of a Being of wisdom and power higher than our own" (p. 22). He points out that these arguments from science and philosophy

are of great supplement value to religion, but they in no sense constitute a basis for it.

The author emphasizes the fact that the foundation of religion is a historical phenomenon which is to be seen in actual existence only in individuals. This is the result of obedience to revelation. We recognize the power of God in Jesus Christ as the center and purpose of revelation and submit ourselves to Him in reverence and trust. The Scriptures are the authoritative record of revelation and source of Christian doctrine, the Roman Catholic Church to the contrary notwithstanding. "We do not believe in Christ because of the Bible, but we believe in the Bible because we have found Christ in it." The Kingdom of God is not developed from within, but is received through revelation.

In the second part the author deals with the faith of evangelical Christianity. He recognizes that it is the gift of God. On the basis of this faith the question of miracles is settled for each Christian. Dr. Herrmann, however, jumps the track when he makes the claim that immortality is not a Biblical doctrine. He allows himself to fall into a strange contradiction when he says that "the idea that after the death of the body the soul lives on as an intrinsically immortal entity, is not Biblical but Platonic," while in the next paragraph he quotes from Luke 20:38 and I Cor. 15:35-50. This is perhaps the only serious error in the book. His treatment of redemption, especially the doctrine of reconciliation, is clear and forceful. All in all it is a good book, though it is too brief for a discourse on Systematic Theology.

H. W. Tribble.

"The Capacity For God" (Confessio Credentis). By Robert F. Horton, M.A., D.D. George H. Doran Company, New York. 275 pages. Price $2.50.

Dr. Horton gets his title from a line from Drummond, "The soul, in its highest sense, is a vast capacity for God," which he prints in the fly-leaf of his book. As the title is attractive so the

book is charming. Though the author is past 70 years of age he writes with the vigor and clarity of a man in his full strength.

The central theme developed here is that faith is the master faculty, different from the other faculties of the mind and yet employing and working through them, and through it the soul of man finds God and enters into communion with him. It is more than the faith that assents to some undemonstrable fact of science. It is the reach of the soul for God that, finding him, yields the life to him. It sees in the Bible the record of revelation—though Dr. Horton is liberal in his doctrine of inspiration. It sees in nature another Bible, and recognizes that they come from the same author. There is no conflict between these two Bibles when the master faculty is exercised. The author seems to be a Theistic Evolutionist, but with more emphasis upon the power and activity of God than on the process of evolution. The references to evolution are few and brief, but the book would be better without them.

The chapter on Salvation by Faith is sound and suggestive. It gives the true relation and value of faith and works in the Christian life. The author forcefully refutes Christian Science, Theosophy, and Spiritualism in succesive chapters. He shows that they distort and abuse the master faculty, faith. These three chapters make the book worth many times the price. In other chapters he studies faith in relation to missions and psychology, and closes the book with his creed.

H. W. Tribble.

The Nature of Religion: Gifford Lectures Delivered in the University of Glasgow in the years 1924 and 1925. By W. P. Paterson, D.D., Professor of Divinity in the University of Edinburgh. George H. Doran Company, New York. 1926. 508 pages. $4.50 net.

With calmness, deliberation and thoroughness Dr. Paterson discusses this great subject and produces a strong work in the Philosophy of Religion which at the same time is a powerful argument for the truth and finality of Christianity, although

this end is reached not by way of argument but by way of description and analysis. Of apologetics there is almost none. In form, at least, metophysics is also absent. Of analysis and orderly arrangements there is very much, while of traditionalism and of bondage to creed no one can complain.

That the author is sure of the validity and value of religion as central in life and so of history no one would be in doubt, nor that he would say that Christianity as the highest achievement of and in the religious soul and the religious race as a religion conceived of as duty to God, as love of God, as light, as a way of salvation. But all this would seem to be arrived at by thoroughgoing consideration of the growth of religion. Only in the final chapter, as The Truth of Religion is there explicit acceptance of the "very weighty proof" of "the claim of Christianity to be the final religion." Like Dr. Geo. T. Ladd's Philosophy of Religion, eminent among many worthy works, Paterson's testimony to Christianity seems a necessity of a philosophical view of facts and not a primary faith supporting itself with the use of facts. It is a noble work. W. O. Carver.

The Creator Spirit: A Survey of Christian Doctrine in the light of Biology, Psychology and Mysticism. The Hulsean Lectures, Cambridge, 1926-27; The Noble Lectures, Harvard, 1926. By Charles E. Raven, D.D., Canon of Liverpool and Chaplain to the King. With an Appendix on Biochemistry and Mental Phenomena, by Joseph Needham, M.A., Ph.D., Fellow of Gonville and Cains College, Cambridge. Harvard University Press, Cambridge, Mass., 1927. $2.50.

Here is richness for the mystic, the metaphysician and for the scientist who would become also a spiritual philosopher. In scholarly fashion, with much reading and reflection, the author undertakes to capture for the spirit the terminology and the thought forms by which physical science has robbed the thoughtless of the reality of the spiritual order of the universe.

The principles of life and reason by which the king of God and the reality of religious interpretation of existence were once

applied in convincing argument are here given entirely new expression and recover power for the thinking soul.

Dr. Raven profoundly believes that there can be no interpretation of what goes on in the framework of space and time without recourse to the spiritual and this means recourse to the Eternal Spirit. In this view "Emergent Evolution is from first to last a revelation and manifestation of divine purpose" (85). The Holy Spirit is the source and ultimate force in all the evolutionary process. Creation is as truly His work as are inspiration and revelation. Neglect of this fact has weakened Christian standing in the face of modern naturalism and left us in confusion. We have opposed and antagonized where we should have claimed and explained the facts on a spiritual basis.

This thinks the author, was the method in their day of John and of those Alexandrian interpreters of Christianity who "undertook a task in true succession of the Fourth Evangelist, a task to which the 'New Reformation' is now returning." That task is "to see history, and indeed the whole natural order, as the manifestation in varying fullness of the Eternal, to trace the evolution of life as the preparation for the 'coming of the sons of God', to bring creation, incarnation and inspiration within the catagories of a single process, to see Christ and the universe not as antagonistic, but as mutually interpretative, to train the mind of the scientist and the spirit of the believer to sing in harmony the same hymn of praise" (251 f).

That this new method in apologetic has its difficulties is obvious. "On the one hand, there is the possibility of equivocation and dishonesty: on the other of exaggeration and sectarianism" among those who would hold on to ancient creed and theological terminology. "The position, for anyone who feels the need of a baptism of the new learning into Christ, is acutely difficult. If he adopts traditional languages, his orthodox readers put their own meaning on the phrases, and the scientifically trained shrug their shoulders and pass him by. If he refuses to play for safety, he is greeted with a chorus of abuse and applause as a Modernist, a Pantheist, a Unitarian, dismissed by the

faithful as a perverter of the faith, and welcomed by others just because he is not as other Christians are. All of which is bad for everyone concerned'' (280.) Yet must those who see the truth take the risk and ''say out as plainly as they can what they believe about and why they believe it.'' Such a course will serve Christianity, will serve the church, will serve Humanity, and will give expression, in co-operation, to the Holy Spirit who worketh all things in all respects for the glory of God in Christ Jesus.

W. O. Carver.

"The Dominion of Man" (Some Problems in Human Providence). The second volume of Providence—Human and Divine. By E. Griffith Jones, B.A., D.D. The George H. Doran Co., New York. 318 pages. Price $2.50. 1926.

In these two volumes the author has given us his conception of the Providential Order in the light of modern thought. In the first volume he dealt with the Divine aspects of the subject in view of the difficulties raised by the Evolutionary theory. In this book he presents his conception of the place of man in the Providential Order. It is a rather general discussion based upon the theory of Creative Evolution. It is given in three divisions, The Making of Man, The Arrival of Man, and the Future—Man's Unfinished Tasks.

The author rather assumes that some form of the Evolutionary Hypothesis must be accepted. He does not attempt any sort of proof. This statement shows his attitude: ''There is indeed much in common between the mind of man and that of animals; enough at least to make it perfectly clear that the one has developed from the other as its germ'' (p. 28). There is also much difference between the mind of man and that of animals, far more that is different than there is that is common. The author goes on to point out some of these differences, but for him they do not affect his primary assumption.

The third division of the book is quite worth while. The author seeks to bring the Christian to face some of the problems

that must be solved in the present order. He clearly presents the problems of power, economics, internationalism, eugenics, and the future of religion. In the closing section he examines Christianity, Buddhism, and Islam to determine which has the essential qualities of a world religion. He uses five good tests: the doctrine of God, the doctrine of man, the world view, the moral ideal, and adaptability of existing conditions. By meeting each of these tests fully, as it has met all other tests, Christianity proves its superiority over all other religions and its fitness to lead man into his true dominion.

H. W. Tribble.

Spiritual Values and Eternal Life. By Harry Emerson Fosdick, Harvard University Press. Ingersoll Lecture for 1927. 40 pages. $1.00 net.

As the title indicates Dr. Fosdick discusses immortality from the standpoint of moral and spiritual values. He argues for the future life but, as usual with him ancient reasons for the belief "leave him cold." The modern man is interested in the present world and its progress. But, as the author shows convincingly, materialism is untenable and unsatisfying. Many typical and representative modern men are predicting a bad end for this fair and promising universe, in which man will disappear. He and his life are like a smoke cloud rising from Vesuvius gloriously lighted by the rising sun but coming from a volcano which cares nothing for its beauty. Man with all his spiritual glory is a transient cloud.

Dr. Fosdick combats this view with vigor and eloquence. Atoms cannot explain man, and the universe is not explained until man is explained. Spiritual values are facts to be explained but not explained away. Physical causation does not explain man's spiritual life. Personality is itself a cause. Spiritual values are meaningless apart from personality. If they are to survive personality also must survive. Any attempted explanation

of the universe which denies a future life leads to a blind alley. The materialistic conclusion is not only unsatisfying but morally and spiritually repugnant to man. It cannot be the permanent philosophy. E. Y. MULLINS.

Through Science to God: Nature a Medium in the Revelation of Spiritual Truth. By Charles H. Tyndall, D.D., Ph.D., Author of Electricity and its Similitudes. Illustrated. Fleming H. Revell Co., New York. 1926. 269 pages. $2.00.

The sub-title more nearly describes the nature of this work than its main title. If for the word *Revelation* in that sub-title we should read *Illustration* we should have a true account of a highly interesting and sometimes thrilling guide to the use of facts and hypotheses in Natural Science for teaching religious truth.

"A storehouse of illustrative material, interesting and valuable to preachers, teachers and other Christian speakers and writers" this book certainly is. There are not only the accounts of the author's own experiments in which he frankly finds such joy, and of his reflections which were so satisfying to him, but also many of the finest and aptest quotations, both prose and peotry. Not all will be able to see in nature all that it reveals to Dr. Tyndall, but all may learn from him how to find "spiritual law in the natural world." W. O. CARVER.

"Jesus As A Philosopher" and other radio talks. By Herman Harrell Horne, Professor of the Philosophy of Education, New York University. The Abingdon Press. 208 pages. Price $1.00. 1927.

The title of this book is the subject of the first of eleven radio talks that are reproduced in it. The other subjects are Patriotism, Happiness, Business, Success, Immortality, Education, Friendship, A Boy's Life, Standards For My Daughter, and Ex-

pecting The First Born. Everyone who heard these talks through station WJZ will want a copy of the book. Each chapter will bear rereading many times.

Dr. Horne discusses Jesus as a philosopher from two standpoints, his intellect and his world view. He points out that the intellect of Jesus was not only alert, but that it was also intuitive, concrete, positive and creative. The world view of Jesus rejects materialism and agnosticism, and goes through idealism and theism to establish and maintain personalism. Personality and God are the truly real in the philosophy of Jesus.

The author approaches the question of immortality from four viewpoints: the indestructibility of matter, the surviving protoplasm, the permanent social influence of individuals, and thinking immortal truths. But he contends that such arguments cannot bring conviction and satisfaction to the earnest inquirer concerning life after death. There must be some indisputable proof which will confirm and vitalize all other proofs. Here it is, those who accept the miracle of the resurrection of Jesus and are experiencing fellowship with him as their living Lord have received the guarantee of man's immortality.

The other chapters are good, especially the last three. Each is closed with an acrostic, which serves to clinch the essence of the talk in the mind of the reader. H. W. Tribble.

A Modern Plea for Christianity. By Louis de Lannay, the Academy of Sciences; Translated from the French by Seldan P. Delany, D.D. The Macmilan Company, New York. 1927. 270 pages $2.25.

The *"Translator's Preface"* introduces the work and its author in a way to inspire large hopes. The author's *"Introduction"* wins at once with its frank geniality, its broad sympathy, its alert intelligence. Part I, dealing with *"The Rational Possibility* of *Adopting Christianity"* deals with The Necessity of a Religion; The Choice of a Religion, advocating the Superiority of Christianity, especially on account of its Doctrine of Redemp-

tion; and with the question, Is Christianity Compatible with Science? Here the vivacity, insight and keenness of the Frenchman at his best thrill you. Yet certain misgivings begin to awake in you as the the author seems more and more to be grappling thoroughly with the real modern problems of Christian faith. You pass on into the remaining Parts, II, III, IV, to find that you are following a secular apologetic for the Roman Catholic Church, its dogmas, sacraments, mysteries and all. This discovery and the delightfully camouflaged obscurantism cannot take away the charm of style, the brilliance of many an argument and the fine, if blind, loyalty of a highly cultured Catholic whose "secularism" he openly says leaves him free to handle his case as a "cleric" might not safely or wisely do. He seems again and again to be championing a vital, spiritual experience, only to come round to embody it in Roman sacrament and dogma.

W. O. Carver.

"My Faith in Jesus Christ". By James M. Gray, D.D., President of Moody Bible Institute, Chicago. The Fleming H. Revell Co., New York. 186 pages. $1.50.

In these thirteen addresses and sermons Dr. Gray gives his personal testimony to Jesus Christ, who is "the very God, begotten, not made, being of one substance with the Father, and by whom all things are made." He bases his faith primarily upon the Bible, the inspiration and authority of which he does not question, and from it he draws the proof with which he supports his argument.

H. W. Tribble.

What is Left of the Apostles' Creed? By Loren M. Edwards. Abingdon Press, Cincinnati. 1927. 135 pages. Price $1.00.

This is a refreshing, well written volume on a theme that is of perennial interest to the Christian. The author recognizes the

questions which are being raised to-day concerning the foundations of the Christian faith, and likewise, understands the historical background of the so called Apostles' Creed. So taking the "Creed" as it took its present form (about the sixth century) he discusses, clearly, sympathetically and powerfully six of the principal statements of the creed, viz. 1. God, the Almighty Father. 2. Jesus, the Divine Lord. 3. The Holy Spirit. 4. The Church. 5. The Forgiveness of Sins and 6. Life Everlasting. Each of these is a masterpiece, well worth the price of the book. When one reads these timely and timeless messages, one will not wonder at the large crowds that constantly attend the author's ministry.

F. M. Powell.

"The Appeal To Reality." By R. Edis Fairbairn. The Abingdon Press, New York. 192 pages. $1.00 net.

Here is a strong challenge to rationalism to reckon with reality and find religion, and to religion to give reality its rightful place of central importance in its preaching. The author sees in the fact of Christ in history an invasion of our world by divine reality. To know God through Christ in personal experience, which is the soul of religion, is to follow the only path that leads to certain knowledge of reality. That experience constitutes the source of authority and the basis of reconciliation for opposing groups in science and religion. The author sees a real hope here for Church Union. He says that he can unite with anyone who differs from him "on a basis of our common loyalty to reality, even though our understanding of reality differs. It is the loyalty that counts, and not the special interpretation". That would probably bring all the factions into one camp, but until some common definition of loyalty and reality could be agreed upon the factions would still exist.

H. W. Tribble.

II. BIBLICAL LITERATURE

"Love Trails of the Long Ago." By James I. Vance. The Fleming H. Revell Co., New York. 174 pages. $1.50.

Here are some of the love stories of the Bible, told in Dr. Vance's own inimitable way. His style is fresh, his language is choice and chaste, his imagery is splendid, and his character analysis is clear and revealing. He tells again the stories of Eve, Zipporah, Vashti, Isaac and Rebekah, Samson and Delilah, Jephthah and his daughter, Ruth, Jonathan and David, Rizpah, Jezebel, the Shulamite, and Mary of Bethlehem. In each chapter he fits the lessons of the story to the modern age. The final chapter is on the supreme love between Jesus and all mankind.

H. W. TRIBBLE.

III. CHURCH HISTORY AND BIOGRAPHY

Jesus: A New Biography. By Shirley Jackson Case. The University of Chicago Press, Chicago. 1927. 441 pages. $3.50.

This volume is not a biography, and its contents is not new. Pages 1 to 159 contain an attempt by the author to lay a historic-scientific foundation for his method of interpreting Jesus. In Chapter IV (pages 160 to 212), "The Home Life of Jesus," there are at most only six or seven pages of biographical material. The other pages are taken up with an attack on the Gospel accounts of the geneology, place of birth, presentation in the temple, etc. Over half of the book cannot said to be biography, and the rest only in scattered parts.

The author discredits Mark and Q (Logia) as historical data upon which one can rely for true picture of Jesus. The Apocryphal and canonical Gospels are compared in value for the pur-

pose of discrediting the canonical Gospels (pp. 58, 63, 71, etc.) Of this purpose and method the author says, "The following pages have been written with a single purpose in mind. They seek to depict Jesus as he actually appeared to the men of his own time in Palestine nineteen hundred years ago."

"The test of literary genre, although more penetrating and discriminating than that of chronological priority for mark and the Logia, still falls short of complete satisfaction as a norm for distinguishing historical from unhistorical items in the present gospels. There is yet a more fundamental consideration to be borne in mind. This is the social experience reflected in the tradition, whatever its age or form." "When the framers of gospel tradition have been socially integrated within the early Christian movement, and Jesus has been vitally linked with the Palestinian society of his day, the problem of recovering dependable historical information about him becomes more readily soluble." Upon this basis and with this method the author interprets Jesus as a product of his environment. This is old stuff. Jesus is treated simply as a very earnest prophet, who is a valuable aid in leading men to understand God. That is the best that is said of him, and it's old stuff.

The Gospel picture of Jesus Christ is considered to be the interpretation of the Christian church of last half of the first century and first half of the second century. And this is old stuff.

W. Hersey Davis.

The Rise of Gentile Christianity. By F. J. Fokes-Jackson, Fellow of Jesus College, Cambridge, and Briggs' Graduate Professor of Christian Institutions in Union Theological Seminary, and Lecturer in the General Theological Seminary, New York City. George H. Doran Company, New York. 1927. XIII and 231 pages. $2.00.

This book is obviously intended to be persuasive of Jews. It was given, among others, as lectures to two Jewish groups in New York City. It is a good approach to the study of Jesus and to the rise of Christianity. It is a method that has its

dangers of misconception and of toning down; but so also are there dangers, and so have there been errors in the other approach of assuming antagonism of Christianity and Judaism, of using the Jews as a sort of foil for the virtues and values of the followers of Jesus.

The author has not wholly avoided his dangers and his well-known critical freedom to use subjective methods plays a part. He goes quite too far in exaltation of the Pharisees and he overdoes the Jewish character of the early Christian community. But on the whole the work is a fine, scholarly and mainly objective study of the rise of Christianity within Judaism, the rise of the Gentile element within the new movment, of the inter-relations of the two elements with the ascendency of the Gentile element and the alienation of the Jews. One has a fresh appreciation, after reading this, of the long bitter history of Jewish and Christian antagonism, so much a reproach to both, and of the modern effort on the part of a growing number of Christians to be Christian in feeling and behaviour toward Jews. It is an important work for scholarly study and for practical influence.

W. O. Carver.

The Life, Character and Influence of Desiderius Erasmus of Rotterdam. By John Joseph Mangan. Macmillan, New York. 1927. Two volumes of over 400 pages each. Price $10.00.

This is a striking estimate of a variously interpreted character. Sentiment, caprice and hatred have combined to hide the real Erasmus from the average student. Dr. Mangan strips his hero of any unusual halo and guards him from unwarranted venom and gives us a very clear human picture of the many-sided, much gifted, manifest-faulted character he is describing. One not only sees a new Erasmus, but one gets a new view of the times in which Erasmus lived and wrought.

Dr. Mangan comes to his task with not only the knowledge of a physician, but as a student of Psychology as well. He is not merely a psychological pathologist, however. He is a his-

torian as well. He knows his sources and has tarried long with them. For years he has been a student of Erasmian literature and these two large, rich, well written volumes are the outcome of these years of study. We will not always agree with the author but all of us will be compelled to alter many opinions we have held concerning the great Humanist. While scholarly to the last degree, yet it is popularly written and interest in the work will not flag from first to last. Its bulk is no barrier to its readability.

F. M. POWELL.

Through Teakwood Windows. By Ethel Cody Higginbottom. With introduction by John Timothy Stone, D.D. Fleming H. Revell, Co., New York. 1926. 129 pages. $1.25.

The author is the wife of Sam Higginbottom, the widely known agricultural missionary to India, to whom she dedicates her work with the legend: "Having followed him half-way around the world to marry him, I have been following him in everything ever since; but he is worth the pursuing." Her book indicates that he is a fortunate husband. Mrs. Higginbottom gives as sub-title "Close-up Views of India's Womanhood." These "Views" are made so graphic that the reader sees them with the author; and, what is more, understands them and gets real insights into India's condition and of Christianity's meaning to Indian Womanhood. It is finely done. W. O. CARVER.

The Light of the Ages. By Myrtle Strode Jackson, Zion Research Foundation, Boston. 1925. 499 pages.

The title of the book is misleading. The table of contents would lead one to expect a history of the Christian Church from early times. But in the book one finds a rather ingenious attempt to relate "Christian Science" with historical Christianity. Miss Jackson is an interesting writer and a "special pleader" of

the first rank. There is really very little history in the volume and any quotation from the "Fathers" or later writers is given, seemingly, to show the kinship (alleged) between that and some saying of Mrs. Eddy. The former quotations are often apt and pungent until they are interpreted by some vague or meaningless excerpt from Mrs. Eddy. Any religion that claims to be Christian needs constant interpretation in relation to Christ and the Gospel. One does not believe that Miss Jackson has helped either the cause of Christianity or the cause of Christian Science by this rather interesting but laborious presentation.

F. M. Powell.

A Short History of Baptist Missions. By Henry C. Vedder. The Judson Press, Philadelphia. 1927. 559 pages. $3.00 net.

This is more than a history of Baptist Missions. It gives such sketches of political, economic and social conditions as are needful for an understanding of the Chrsitian and Baptist movement in various countries. Brief paragraphs tell salient facts about the work of various Protestant Missions. The arrangement and general method indicate the use of the book for high school, or even college classes. Yet it is well fitted for private and general use. Maps, quizzes and bibliographies add other equipment as a study book.

The phraseology shows that Dr. Vedder wrote with Northern Baptists especially in mind and a Southern Baptist cannot always approve of the proportions of the work. It is to be regretted that facts and figures more recent and easily available were not employed in some plans. Even worse we find numerous errors, especially in names, and some blunders which any proof reader ought to have "caught". A later edition can correct the errors and possibly improve other defects, for the work is worthy of a continued existence.

W. O. Carver.

IV. COMPARATIVE RELIGION AND MISSIONS

History of the Arabian Mission. By Rev. Alfred DeWitt Mason, D.D., and Rev. Frederick J. Barny, M.A., New York, 1906. The Board of Foreign Missions Reformed Church in America. 256 pages.

Some notable names appear in the roster of the Mission to Arabia. It was begun nearly forty years ago. Born in the hearts of a young professor and a few students in Hertzog Hall of the Dutch Reformed Theological Seminary it began as an independent mission there being at that time no resources for supporting it under a denominational Board. After about thirty-five years, during which it was patronized largely within the Reformed Church Circles, it was formally adopted by that church and placed fully under its Board. This change was signal for the history of one of the heroic missionary efforts of our day.

No field has been more obstinate than Arabia. With faith and courage and a sense of destiny these men and women have held on. The communicant membership reported in this History is less than half the present number of the Missionary staff. Yet the Reformed Church trusts God and takes up the work to carry it on in the name of the love of Christ. The story is one to challenge attention and study. It is well told. Dr. Mason died without finishing it; Mr. Barny completed it, using Dr. Mason's materials and his own. W. O. CARVER.

The Japan Mission Year Book. The Christian Movement in Japan and Formosa. Editor A. Otmans, Published by the Federation of Christian Mission in Japan. 1927. 520 pages.

For this copy I am indebted to my honored friend, the senior of Southern Baptist Missionaries in Japan, Rev. Dr. E. N. Walne, Kami Tanaka Machi, Shimonoseki. Dr. Walne is head of the Publishing House and director of literary work for his

mission, and for a mission relatively so small is doing a most remarkably large work.

Every issue of the Christian Movement in Japan commands afresh my admiration. This is the twenty-fifth issue. Some changes are to be noted. First of all the title is changed to The Japan Mission Year Book, but the former title is retained as a secondary designation. More important is the omission of Korean articles and items, for the reason that a separate Korean Year Book is now issued. It would be well if the general statistics for Korea were still included in the Japan Year Book so that students could get the figures for the Japanese Empire at a glance. One hopes the Editors will consider this suggestion.

The date of publication is changed to April 1, so that the volume may be available in America for summer conferences.

This volume is supplied with able and valuable papers by Japanese as well as foreign authors, dealing with all plans of Christian life and activities in Japan. Among many such papers we may mention especially the Editor's review of the Taisho Era (15 years) just closed; "The Religious Bills" of parliament, by Bishop Uzaki; Outstanding Changes in the Life of Japan, two papers by Mrs. Ibuka and Rev. H. Pedley; History of Bible Translation, by Rev. K. Aurell.

All who wish to know Japanese Christian progress must get this volume and they will be grateful for it. It may be ordered from Dr. Walne, as above. The price, while not given, is probably $3.00. W. O. Carver.

Ecuador, A Story of Mission Achievement. By W. F. Jordan, Secretary Upper Andes Agency. The American Bible Society, New York. 1926. The Christian Alliance Publishing Company. 130 pages. $1:50.

The late Mr. Jordan has done notable service in his little volumes telling of the work and workers of the Gospel in the Andean countries. He was not greatly gifted in literary skill but learned to tell with admirable clarity and directness the great stories of this work. This volume is all in all his best written

story and it is a story every lover of Christ and of the missionary work would be deeply interested in. An indefatigable and self-effacing worker Mr. Jordan had a sort of genius for friendship and makes the personal element most engaging in his accounts.

Ecuador is too little known to North American Christians. Here is a fine introduction to it. W. O. CARVER.

History of Ancient and Medical Philosophy. By Horatio W. Dresser, Ph. D., Author of Psychology in Theory and Application," "Ethics in Theory and Application", etc. Thomas Y. Crowell, Company, New York. 1926. 338 pages. $2.50 net.

A very good outline for use in schools, as also for general reading. Its method and style suggests that the author is all along assuming a good deal of knowledge, or at least ought to have been so assuming. It is well written and easily readable, well printed on good paper. The references for further reading are distributed appropriately throughout. While no distinctive feature or merit appears this is a good handbook for the history of the period indicated by the title.

W. O. CARVER.

V. PRACTICAL, SOCIAL AND EDUCATIONAL

Modern Educational Theories. By Boyd H. Bode, Professor of Education, Ohio State University. The Macmillan Company, New York. 250 pages. $2.50.

Perhaps no field of modern thought has undergone so many and so radical changes of viewpoint as has educational theory. Psychology and sociology have combined to overthrow most of the time-honored concepts as to the nature and meaning of education and the type of method best suited to conform to the new definitions. The result has been much confusion on the part of

students of education who listen to the jargon of voices in defense of this or that pet theory in bewilderment as to what is safe and sound.

A book has been sorely needed which would analyze and classify these conflicting and divergent theories, and properly relate them to each other. Professor Bode has made this ambitious attempt in this volume, which is a notable contribution to the subject. The author is not the protagonist of any particular school or movement, but carefully weighs the weak and strong points of the outstanding theorists, and shows the direction in which they go. He points to the need of orientation in curriculum making, discusses the several types of method which have evolved, evaluates the new psychology of learning, and closes with a study of the new education and the democratic ideal.

Dr. W. C. Bagley, highly honored as teacher and educational philosopher, says in his introduction: "Criticism—keen, incisive, broadly informed, and well-considered—is probably as essential to educational progress at the present time as is research of a constructive character. Happily our author, like the competent philosopher that he is, does not rest content with criticism. We may agree or disagree with his own constructive proposals; but they are there as working hypotheses if we wish to test them." The advanced student of education will find this an indispensable book. G. S. Dobbins.

The Minister and His Own Soul. By Rev. Thomas Hamilton Lewis, D.D., L.L.D. George H. Doran Co., New York. 130 pages. $1.25.

Ministers, like other men, the author asserts, have "A Neverdying soul to save, and fit it for the sky." A minister's own soul is, what every man's soul is, his vital self, to be saved, cultivated, developed, and brought to "the measure of the stature of the fulness of Christ." The greatest single factor in preaching is the preacher—his personality, his genuineness, his enthusiasm, his sustained goodness. What qualities in the minister are of most importance to his success? The author makes

a keen analysis of these qualities, and paints the picture, positively and negatively, of the present-day minister. His chapter on "Saint Paul's Scheme for Ministerial Culture" is alone worth the price of the book. If you have a ministerial friend who is beginning to lose out in his inner life—or if "thou art the man"—get this book and prescribe it in liberal doses, mixed with prayer and self-examination,, and its tonic and purgative effect will no doubt be highly beneficial. G. S. Dobbins.

The Life of Prayer in a World of Science. By William Adams Brown, Ph.D., D.D., Author of Christian Theology in Outline, The Church in America, etc. Charles Scribner's Sons, New York. 1927. 194 pages. $2.25.

"This book has been written by one who believes that prayer is the heart of all vital religion; yet in his own experience has often found it hard to pray. It tells the story of the way in which he has found help in his difficulties, and won the assurance that in this world which modern science has so enlarged and transformed, no less than in the simpler world of our fathers, prayer opens the door to communion with the living God whose creative Spirit can make the weak strong, the sad happy, the sinful righteous, and the old young."

The words here quoted from a printed statement on a fly-leaf preceding the *preface* will express what numerous readers of Dr. Brown will at once approve. They will approach the book with an expectancy that will not be disappointed. His usual clarity of thought, simplicity of statement, modest revelation of experience, and cautious handling of realities will all be found in this book which deals with one of the most vital problems—the very heart problem of religion in our present state of mind in the cultural world.

Possibly we shall find that the author overdoes the contrasts between the past and the present in our attitude toward prayer, but contrasting the average, uncritical idea and use of prayer in previous generations with the attitude of critical culture to-day.

There are still very many whose thought is in harmony with the simple minded of the centuries, as also there were those in other times whose thought and prayer took account of our relations to God with as much discernment as any who come to Him to-day. Similarly it is not wholly correct to say as so many besides Dr. Brown do say—that the former idea of the world and of God in relation to it was "*static.*" Such contrasts are a bit too easy, however serviceable in a general way.

The insights, analysis and treatment of Prayer in this volume will help every reader better to understand and practice "the life of prayer"—note well the phrase—and to recover and maintain the practical consciousness of the presence of God in "a world of science" some will go farther than—or pause short of following Dr. Brown. W. O. Carver.

Purpose in Teaching Religion. By George Walter Fiske. The Abingdon Press, New York. 224 pages. $1.75.

Modern education is much concerned with the problem of aims. Inadequate and poorly conceived aims have perhaps been the chief weakness in church school education. Progress begins when a statement of aims has been arrived at that is comprehensive and practical and scarcely before. Professor Fiske has rendered an invaluable service in this discussion, which is the most sensible and thorough-going treatment of the subject which has yet appeared.

The book is divided into two parts: "Why Religious Education?" and "Whither Bound?" The first part is by far the more valuable, though the latter section is thoughtful and worth while. The author's answer to the question, "Why Religious Education?" goes to the heart of things. He conceives religious education as a much greater matter than the transmission of religious knowledge on the one hand, or the mere guidance of experience in a religious environment on the other. He reviews the historic aims which have characterized religious education through the Christian centuries, and concludes that they are

faulty not in that they were false but that they were one-sided. The aims that will meet modern demands must be eclectic, including all that is best in former periods, combining them in such fashion as to provide many-sided aims to meet many-sided needs, rather than over-emphasizing any specific aspect. The conclusion which he finally reaches is that we are to accept no narrower objective than "the spiritualizing of life, of the life of our community, our country and our world, and the redeeming of the future of the race." If one were to criticise the author's viewpoint just here it would be to point out that he overlooks too much the importance of the individual in his emphasis on group, community, nation. True, we need group-aims, but after all the group is made up of individuals, who must be reached and taught one at a time.

Advanced students of Religious Education will find in this volume a mine of helpfulness. It should be in the hands of all teachers of the subject, and forward-looking pastors and educational directors who want to go a step further than our conventional "standards" require in the matter of adequate aims.

G. S. Dobbins.

Spiritual Values in Adult Education. By Basil A. Yeaxlee. London: Oxford University Press. Two volumes. 306 pages and 450 pages.

No movement in recent years has been more significant than that to extend education to include the adult years. For generations it has been taken for granted that all formal education must of necessity cease at maturity, "educable" individuals usually being thought of as children between six and twenty or thereabouts. Colleges and universities, to be sure, provided vocational and leadership training for a small margin of the adult population, but the staggering fact remains that for considerably more than half the population society nor the churches provide any sort of adequate program for adult education. As a matter of fact, what the churches offer in an hour on Sunday in the Sunday schools is about all that may be hoped for by

the average adult in the way of formal instruction, and the only school contacts which he will have will be in his associations in the Sunday school.

Nothing is clearer than that education should no more cease with maturity than should mental growth. People continue to learn all their lives, unless their minds become short-circuited for some reason. The most challenging opportunity which confronts the churches in their educational enterprise is that of adult education, since this field is almost wholly unoccupied, while the field of childhood and adolescent education is pretty well cared for by the state. Literally millions of adults would respond to a plan for the extension of education to include them, if such a plan were made practical, attractive, worthwhile. It would of course include the Sunday school, but much more. Dr. Yeaxlee takes all this into consideration in his comprehensive survey, and proposes a plan of "continuation schools" through the churches that will insure a practical religious education for the millions of adults who received but little of this in their school days, and who find themselves intellectually hungry, and with burdens and responsibilities which they cannot cope with unaided.

This is not a book for the popular reader, but for the careful student. It deserves most careful study by religious leaders and students of religious education. The first volume is devoted largely to a discussion of principles, the second volume to plans and methods. G. S. Dobbins.

Guidance of Childhood and Youth—Readings in Child Study. Complied by Child Study Association of America, and edited by Benjamin C. Gruenberg. The Macmillan Company, New York. 324 pages. $3.00 net.

Professor Gruenberg has rendered a distinct service in this compilation. It is in reality a "source book" bringing together in brief statements some of the best things that have been said in recent years on the subject of childhood and youth. The in-

creasing volume of literature on this subject makes it extremely difficult for the average reader—or even mature student—to keep up with all the books extant which have a vital contribution to make. Study of the subject is therefore greatly facilitated by such a source book as Professor Gruenberg has compiled. Teachers whose library facilities are somewhat limited will welcome the book, and will find it highly useful in the study of fundamental topics on which no single book or set of books could be expected to furnish adequate materials. The excerpts are largely non-technical, and are intended for use of average parents who are untrained in the technical terminology of genetic and adolescent pyschology. The book could be used with profit in conducting a parents' class, or in teacher-training institutes where ready reference to authoritative statements is desired.

G. S. Dobbins.

Casework Evangelism. By Charles Reed Zahniser. Fleming H. Revell Company, New York. 192 pages. $1.50.

Social casework, which may be defined as a program of service to individuals or families, based on scientific principles and undertaking to help them out of their troubles and into wholesome living, has received a vast amount of study within recent years by practical workers who have developed a well-defined technique that yields a larger percentage of success. No longer is one looked upon as fitted for this difficult and important work merely because of a desire to do good and a set of superior social ideals. Dr. Zahniser proposes in this book to show how the methodology of the social case worker may be made of great practical benefit in evangelism, and to emphasize the absolute necessity of the soul-winner, or personal work, acquiring some of the skill and possessing something of the attitude of the social worker.

One lays down the book with the feeling that an excellent piece of pioneering has been done, in a field almost wholly unexplored by the average minister or other Christian worker.

Dr. Zahniser is well acquainted with the procedure in social case work, and has had quite a varied experience himself. It is not quite so clear that he knows what New Testament evangelism means. So broadly does he use the term that it comes to mean practically any kind of religious work which results in social betterment. His "case studies" are rather disappointing, if one is looking forward to stories of the Harold Begbie "Twice-born Men" type; but they illustrate splendidly the place of religion in dealing with difficult situations and unadjusted people. However important it may be, the restoring of a bankrupt home, or the adjustment of husband and wife, or the forming of a gang of crap-shooting boys into a civic club, can scarcely be called "evangelism."

Yet the trail-blazing which this book undertakes ought not to disparage it. Evangelism has more often been conceived too narrowly than too broadly. The psychologist and the social case worker frequently put us to shame with their thoroughness, their scientific approach, their tenacity in holding on to an apparently hopeless case, their inexhaustible faith in human nature. The Christian worker who wants to broaden his concept of evangelism and look into a type of method which has much promise in it for New Testament soul-winning, will do well to secure and study this path-finding book. G. S. Dobbins.

Every Minister His Own Evangelist. By Edgar Whitaker Work, D.D. Fleming H. Revell Company, New York. 192 pages. $1.50 net.

A sign of the time is the lessened interest in "big meetings," particularly of the "union" type. Wholesale evangelism has lost much of its former glamour. The cold light of accurate checkup of results in permanent Christianization has served to dampen the ardor of enthusiasts for mass evangelism. Instead, our most thoughtful pastors and churches are saying that evangelism is not something special, a matter dependent upon time and season, upon professionals, experts, organization, publicity, excitement; but that evangelism is the everyday business of the churches at

every season, and is the principal and crowning work of the pastor.

Dr. Work thoroughly believes that every minister should be his own evangelist—that he should hold his own meetings, organize his own groups of soul-winners, make his church perennially evangelistic. He himself has set the example of such a program in his church in New York, and in this book puts his experience, methods and inspiration within the reach of other ministers. The book preaches magnificently from the text of pastoral evangelism, and is full of illuminating suggestions and illustrations, but is somewhat disappointing in the matter of concrete methods. The reader would be grateful for a little less preachment and a little more "how." Nevertheless the book is sound and wholesome, and will carry a vital message to every pastor who loves souls, and warm his heart with the purpose to magnify his office as pastor-evangelist, and not surrender his crown to some one else. G. S. Dobbins.

Every-member Evangelism. By J. E. Conant, D.D. The Sunday School Times Company, Philadelphia. 225 pages. $1.50 net.

Many books have appeared in recent years on the subject of evangelism, nearly all of which have been written from the standpoint of the minister as evangelist. Dr. Conant believes that this emphasis is misplaced. He proposes, as he says in his preface, to put the responsibility for evangelism where the New Testament places it—on every individual Christian. To be sure, there is nothing new in this statement. Preachers have been saying that from the time of Paul until now. But not many have told us how to get the individual Christian to accept this responsibility, and how to train him for genuine effectiveness in this most delicate and far-reaching of all Christian endeavors.

The author lays it down as a fundamental truth that most Christians want to be soul-winners at some time of their Christian life. Their purpose is good, and frequently it is aroused to the point of re-consecration to this divine task; but they lack

program, approach, technique. The superficial sort of training which would arm them with a few trite Scripture quotations to meet every need foredooms to failure. Soul-winning is no shallow thing that requires a week of special lectures to fit one for success. At the same time it is not an academic process that one learns through scholarly courses in college or Seminary. It is effectual witnessing, in season and out of season. But how? The question persists, and Dr. Conant proposes through a discussion divided into three parts, "The Divine Program," "The Divine Purpose,", "The Divine Power," to answer this question. That he does it well requires only a careful reading of his book to discover. One feels that he has covered ground too elementary to need so much emphasis and discussion at points, but the writer out of long experience no doubt feels that he cannot take anything for granted in these essentials. His suggestions and plans are unusually practical, and bear the stamp of successful practice.

Pastors who yearn for more evangelistic spirit and fruitage in their churches will rejoice in this good book, and find in it a storehouse of information and inspiration.

G. S. Dobbins.

Christian Worship and Its Future. By G. A. Johnston Ross. The Abingdon Press, New York. 110 pages. $1.00 net.

These lectures were given by Dr. Ross to the undergraduates in Wesleyan Ohio University. They are not "learned" in the usual sense of that word, being couched in plain language that is easily understood by a college student, nor do they deal with the psychological aspects which have gained the center of attention in most recent discussions of worship. The author has a fascinating style, and undertakes with much success to bring the meaning and practical value of worship to the attention of young people in such fashion as to make the subject understandable and refreshing. His final chapter, "The Worship of Tomorrow," is suggestive though not altogether convincing. There

will probably be more of democracy in the worship of the future than the Doctor realizes, himself having been steeped for years in a form of worship that did not admit of much congregational participation. Surely he is right, however, in his prophecy that the worship of tomorrow will have a more adequate conception of God, that it will be less intellectual and more spiritual and emotional, that it will have more of joyousness and optimism, that it will strive for more of richness and beauty, that it will be less provincial and more international, that its center will be Christ in his living presence. Dr. Ross has rendered a real service in these lectures, which will be appreciated by thoughtful ministers who desire a service of worship that is rich and beautiful, as well as spiritually satisfying.

G. S. Dobbins.

The Making of a Minister. By Chas. R. Brown, Yale University. The Century Company, New York. 300 pages. $2.00 net.

Occasionally a book for the preacher appears which every man of his calling must read or suffer loss. Such a book is Dr. Brown's "Making of a Minister." Intended for a class room use originally, and written with the young minister in mind, it nevertheless contains much that the seasoned minister will find profoundly interesting. Dr. Brown has the happy faculty of dealing with simple, elementary ministerial duties and functions, and at the same time weaving in fundamental philosophy concerning the Christian life, the Christian church, the Christian minister. If the book had only the one chapter, "The Peril of Short Cuts to the Ministry," it would be worth its price. But when we find the storehouse of forty years of experience, in the pastorate and in dealing with young ministers, opened and its goods generously and lavishly bestowed upon the reader we feel a glow of gratitude that so much has been bestowed.

After these warm words of praise have been freely given for the practical riches of the book, it becomes necessary to

warn the reader that Dr. Brown's theology is not to be swallowed without careful sifting. He is frankly and thoroughly "modern" in his theological viewpoint. It really seems unnecessary to lug into so excellent a discussion of the minister and his duties and qualifications a theological standard that is impossible of acceptance to a great host of earnest Christians. One wonders why the last chapter was not omitted, in which the author belittles the necessity for faith in the Virgin Birth, the physical resurrection of Jesus, the miraculous elements in the gospels. The author does not disclaim his personal belief in these doctrines, but intimates that the modern minister need give them little concern, since they are really inconsequential!

Men of mature mind, able to discriminate carefully, will read and re-read this book, and give it high place on their list of "best books" in the field of practical church management.

G. S. Dobbins.

Growing A Soul. By Matthew T. Andrews, Pastor First Baptist Church, Texarkana, Texas. The Judson Press, Philadelphia. 142 pages. 1.25 net.

Here is a brief volume of sermons that will do the preacher good to read, whether he preaches any of them or not. Dr. Andrews is a stimulating writer, and one can easily imagine him preaching these sermons in intimate fashion to his own people. The sermons are what might be termed "breezy," without being windy! His gift of illustration is remarkable, and his choice of themes shows rare discrimination and well-developed imagination. The reader will make his own choice of the "best sermon" in the collection, though the writer would place "What Is the Matter with the Human Race?" at the head of the list. If you like to read unusual sermons—that is, sermons that in print read as well as when spoken—get this volume of Pastor Andrews'.

G. S. Dobbins.

A Bigger and Better Sunday School. By Albert H. Gage. Fleming H. Revell Company, New York. 160 pages. $1.25 net.

The publishers style this "A book of methods for the average school." It adds very little to what has been repeatedly said about Sunday school upbuilding, but repeats and confirms these tried and tested methods with vigor and appealing interest. This is just the sort of book that ought to be placed in the hands of Sunday school superintendents and their associates, directors of religious education in church schools, and wide-awake pastors. One virtue of this treatment, often lacking in books of this type, is that more emphasis is given to the word "better" than to the word "bigger". The author wisely assumes that a school distinctly better will soon grow bigger, if a few simple steps are taken to promote growth. Chapters of especial importance are: "Securing and Training the Necessary Leadership," "Getting and Keeping Pupils," "Problems in Administering a Growing Church," "Winning to Christ," "The Larger Outlook," "The Church of Tomorrow in the School of To-day."

G. S. Dobbins.

"Youth and Christian Unity." By Walter W. Van Kirk, D.D., Associate Secretary, Commission on International Justice and Goodwill, Federal Council of Churches. The George H. Doran Co., New York. 267 pages. $2.00.

The author of this book takes all the faults and failures of Christendom and lays them at the door of denominationalism, and then offers organic Church union as the panacea that will save the day. He idealizes the youth of to-day, claiming that through them Christian unity is steadily and surely growing. He bases his opinions largely on such expressions as that that came from the student conference held in Evanston, Illinois, during the Christmas holdidays of 1925. H. W. Tribble.

VI. MISCELLANEOUS

The Church and Missions. By Robert E. Speer, Secretary of the Board of Foreign Misions of the Presbyterian Church in the United States. George H. Doran, Company, New York. 1926. 224 pages. $1.75 net.

In the present situation when the native, the method and the legitimacy of Christian Missions are under review and criticism as they have not been in a hundred years, clear words need to be spoken by men competent in learning, in experience, in recognized integrity. No better spokesman can be found than Dr. Speer.

This volume makes no picture of great learning or of comprehensive treatment. It gives a brief outline of the history of Missions with some of its lessons; analyses the aims and purposes; brings out, as is so much needed just now, "the social ideals of the founders of Modern Missions", which so many are to-day ignorantly denying to these great founders; states "the new demand" "at the home base" and on the Mission field; and concludes with a summary of "the rich fruitage of Foreign Missions." It is a book so written that anyone can read it with understanding and profit, as all will know who know Dr. Speer. It brings forward considerations which any honest student must take account of. W. O. Carver.

Saturday Papers. By T. R. Glover. Geo. H. Doran, Co., New York. 1927. 192 pages. Price $1.50.

This is a unique collection of some thirty-four articles, all of which were written in the interest of religion in the midst of a work-a-day world.

For years Dr. Glover has been writing for the London Daily News a weekly column in which he dealt with the news of the day from a religious point of view. He has linked up the hap-

penings of the modern world with the principles and precepts of religion; he has interpreted, warned and encouraged; he has been a practical prophet dealing with actual situations. His wide recognition as a scholar and the brilliance and acumen of his commentaries make this carefully chosen collection an arresting and authoritative view of the present order. In it the signs of the times are unmistakably clear.

Dr. Glover is the author of many books which are widely read in this country as well as in Europe. The freshness of each of the articles in the volume, the keenness of insight, the abiding sympathy, the freedom from littleness and cant, and the wide variety of subjects make this not only a very readable book, but an exceedingly valuable one. F. M. POWELL.

At the Lord's Table. By David Owen Thomas, M.D. Geo. H. Doran, Co., New York. 1927. 298 pages. Price $3.00.

This remarkable volume consists of two parts. The first part consists of "Communion meditation emphasizing some phase of the love of our Lord which would fittingly enrich faith and inspire worship." Part two consists of a "textual and historical investigation of early Christian literature as to the meaning and origin of the Lord's Supper." Thus there is a rare combination of the devotional and critical aspects of the Lord's Supper.

The author, a thorough Greek scholar, has devoted a life time of research in this and other countries to bring all the light possible on a subject that is so variously interpreted but everywhere interesting.

Naturally the author has his peculiar views of the Supper, but he is never offensive, always fair and sympathetic, and withal has done a rich service for all who are interested in the ordinances of our Lord, and especially for those who are unable to base their conclusion on a reasoned study of history.

The Book is really a study of the Lord's Supper. The author's conclusions are never reached hastily. One will often

disagree with him but one will never lightly consider these conclusions. One believes that Dr. Thomas has done a unique and lasting service, not only popularly and scholarly, but devotionally as well, for all serious Christians. F. M. Powell.

Constantinople, The Challenge of the Centuries. By Victor Murdock, Editor of the Wichita Daily Eagle, Author of "China, the Mysterious and Marvelous." Illustrated. Fleming H. Revell Company, New York. 1926. 288 pages. $2.00.

I am apologizing to myself that I have permitted a full year to go by since its publication before reading this book. Its more than fifty short chapters full of fancy, romance, history, description, prophecy, vigorous Christian faith, are all in literary casting that stimulate and charm the soul. For the common man who loves good writing, fine description, flashing epigram and bits of philosophic insight this is the book on Constantinople and the Turks in this transition stage. "As I contemplate Constantinople and set down my impressions," says Mr. Murdock, the conviction grows upon me that the Turks must pay for their democracy with their traditional religion—Mohammedanism. They cannot keep both. Democracy, in my opinion, is so much a product of Christianity that Christianity in their case becomes in turn the product of democracy. W. O. Carver.

Around the Lord's Table. By Frank M. Goodchild. Revell Company, New York. 1927. 192 pages. Price $1.50.

This vitally, interesting book is a series of addresses aimed at a devotional preparation of the author's own people for the partaking of the Lord's Supper. They proved so very helpful, so interesting and so instructive that there was clamor for them to be put in permanent form.

There are twelve of these notable addresses, fresh with human interest, keen, insight and pastoral yearning. The author a

great pastor in a great city was amazed to find the bewilderment and confusion with which good people often approached the Lord's Table. The twelve addresses, now so many chapters, discuss with appropriate scriptures "The Lord's Table," "Back ground of the Lord's Supper" "A Prerequisite to Communion" "A Memorial Meal" "The Broken Body" "Sorrowing yet Thankful" "A Covenant of Blood" "Eating and Drinking Unworthily" "The Death Song of Christ" "Showing the Lord's Death" "The Communion Service and Spiritual Health" and, "Till He Come." There is excellent history here as well as devotion. An abiding evangelical sympathy on every page gives these, bold, keen, penetrating addreses perennial value for the student of Christianity as well for the average church member. F. M. POWELL.

When Power Comes. By Albert D. Beldon, B.D. The Judson Press, Philadelphia. 1927. 99 pages. Price $1.25.

This is a group of sixty-one short stories which the author has used and which he knows how to tell. The stories are drawn from almost every source and are free from most of the conventional cant that one so often finds in books of this sort.

These stories are not only valuable but very suggestive, and wonder of wonders, they actually illustrate. The author passes them on with the hope—and it is far from a vain hope, that thus collected they will help others as they have blessed him in his rich ministry. F. M. POWELL.

Free Tithing Literature. The Layman Company, 730 Rush Street, Chicago, Illinois.

We hereby offer free, postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the pamphlet "Winning Financial Freedom" to furnish one copy to every member of the official boards of his church and to

the Presidents and Secretaries of both the Women's Home and Foreign Missionary Societies; also, a reasonable number for the more influential private members.

Please give your denomination and mention the Review and Expositor.

Sources of Effectiveness in Public Speaking. By Edmund C. Neil. Noble and Noble, publishers, 76 Fifth Ave., New York City. Price $2.60.

Professor Neil teaching public speaking in Boston University and Newton Theological Institution brings to his readers an experience gained in a fruitful and practical laboratory. The book covers a wide field in a detailed way. The Sources of Effectiveness in Public Speaking are found in the intellectual and physical parts of the speaker, both of which Prof. Neil seeks to develop in the student. It is a thorough and complete guide for one desiring to perfect himself in the art of speaking before the public. INMAN JOHNSON.

A History of the Jewish People. By Max L. Margolis and Alexander Marx. The Jewish Publication Society of America, Philadelphia. 823 pages. $4.00 net.

Students of the Bible will be interested in the announcement of this new one volume history of the Jewish people. It is a comprehensive and authoritative presentation of the history from creation to this present day. These eminent Jewish scholars have written this remarkable story in such a graphic way that one is lured on to read the entire book. There are ninety-eight chapters of the history and an excellent Chronological table together with thirteen beautiful maps in colors.

For the student who is interested in the history of the Jews there is no better volume. KYLE M. YATES.

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